MYSTERIES UNVAILED.

WHEREIN

The Doctrine of Redemption by Jesus Christ, flowing from the glorious Grace, and everlasting Love of God, the very fountain of Life and Salvation unto lost Sinners, is handled.

The most usuall Scriptures explained, and Reasons answered, which are urged for the universality of the death of Christ for all Persons.

VVherein the unsoundnes of this opinion, together with divers other conclusions, as depending upon it, are discovered, and the Truth unvailed,

By ROBERT GARNER.

1 COR. 2. 13.

Which things also we speake, not in the words which mans Wisdome teacheth, but which the holy Spirit teacheth, comparing spirituall things with spirituall.

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BIBLIOTHECA
COLL.SS.TRIN.
IUXTA DUBLIN.

To the Churches of God in London and elſe-where in all places with the Biſhops and Deacons.

BRETHREN.

CONſidering with my ſelfe the uſefulneſſe of this little Treatiſe (through the Bleſſing of God) as alſo the ſeaſonableneſſe thereof at this time, when ſo many are doubting and wavering in their Judgment, concerning the Doctrine of redemption, I cannot but commend it unto your ſerious peruſall, and the rather becauſe, you are able to judge of the hope of this worke for the Benefit not onely of the Churches, but alſo of all the people of God, who ſhall read the ſame. *The Doctrine of Redemption by Ieſus Chriſt flowing from the glorious grace and everlaſting love of God to Mankind*, is handled herein plainly, and ſpiritually: Alſo the moſt uſuall Scriptures (which are alledged by Maſter *Dan. Thomas Moore*, *Thomas Lambe*, and others to prove the Vni-

versality of the Death of Christ, extended to all persons) are explanted, and freed from the corrupt sense, and unsound interpretations, which are put upon them: And the most weighty Reasons vrged by them in defence of that their Opinion are fully and clearly answered. Moreover there are divers Misteries concerning our Redemption by Jesus Christ Vnvailed in this small Treatise, in the diligent reading whereof, you will not onely vnderstand the knowledge, which God hath given his faithfull servant and our beloved Brother in the Mistery of Christ, But shall (I hope) be made partakers (through Grace) of the same to the Glory of God, and your owne Establishment in this present Truth, which is the desire of him, who is

Your Brother in the Faith and Fellowship of the Gospell, and Companion in Tribulation.

HANSERD KNOLLYS.

The Preface.

His enſuing unvailing Treatiſe, may, by the providence of God, fall into the hands of men of differing judgements.

Some, who are clearly inſtructed in the knowledge of the Nature, end, *and* power *of that Redemption wrought by Jeſus Chriſt crucifyed, and riſen from the dead: Who ſee no ſpirituall ground or reaſon, leading them to receive that opinion of Chriſts dying for, or redeeming all perſons, as held forth by many.*

Who are a ſecond ſort of Readers, directly contrary to the former in this point.

A third ſort there are, who are

wavering in their Iudgement, and ſtand in doubt concerning theſe things.

For the further eſtabliſhment of the firſt, who already imbrace the truth: The inſtruction of the ſecond, who in this point are contrary minded; although many of them are faithfull, and godly; The ſatisfaction and ſettlement of the third: (if the Lord ſo pleaſe) I have willingly made publique the enſuing Treatiſe.

Having confidence (through the Lord) that it will be of uſe and benefit to thoſe who are ſober minded, ſeeking the truth in the love of it.

I deſire ſuch to accept of the poore, but upright endeavours of

Their faithfull friend

ROBERT GARNER.

MYSTER JES VNVAILED CONCERNING REDEMPTION

By JESUS CHRIST.

THose who desire and endeavour to maintain that JESUS CHRIST, died for *All Persons*, and hath redeemed and reconciled *All persons*: They usually propound a certain distinction, as the ground of what they pretend to prove.

Which Distinction of theirs pointeth at a two-fold Redemption.

The *Firſt*, (ſay they) is a Redemption, Reconciliation and Salvation wrought by Jeſus Chriſt *in his own body, with God for men.*

The *Second*, (ſay they) is a Redemtion, Reconciliation, and Salvation wrought by his *Spirit in Men to God.*

The *Firſt* they call a reconciling of *God to Men.*

The *Second* they call a reconciling of *Man to God.*

Which diſtinction of theirs, in their ſenſe, will appeare to be weak from a twofold conſideration.

Firſt, in that the Scripture warranteth no ſuch diſtinction in their ſenſe. Mr. *Denne*, when hee begins to treat of the reconciliation of God to Man, hee confeſſeth in his fifth page of that Treatiſe, that it is improperly ſpoken of him that was never an enemy, Neither indeed doe I find this diſtinction to be agreeable either to the Doctrine or Language of the Scripture.

Secondly, in that theſe things are

are propounded by them rather in way of Separation then Distinction. For (say they) CHRIST hath wrought Redemption and Salvation for *All persons*, (*before God*) but he hath not wrought Redemption and Salvation for *All Persons* (*in themselves*. And thus they divide CHRIST and his Redemption.

Now, in searching of the Scripture, wee shall finde, that when mention is made of Redemption, Reconciliation, and Salvation, as concerning persons *redeemed*; wee are to understand it to be spoken of those who are reconciled unto God, or made partakers of Redemption, Reconciliation, Justification, and Salvation, in themselves, before God, by JESUS CHRIST. So we are to understand these Scriptures following, *Galat.* 3. 13. 1 *Pet.* 1. 18. *Revel.* 5. 9. *Ephes.* 1. 7. *Coloss.* 1. 14. *Romans* 3. 25. *Hebrewes* 2. 17. *Ephesians* 2. 16.

compared with 13, 14, and 15 verses. Col. 1. 21.

And it will not bee impertinent to the thing in hand, if we further consider,

That when mention is made of Reconciliation, Propitiation, or atonement made, or to be made for any persons under the Law, we must understand it to bee spoken of such an Atonement or Reconciliation, as was wrought for them, and they were legally partakers of in themselves, before GOD, by meanes of those Sacrifices offered for them, which were a Figure of Jesus Christ. To this purpose consider these Scriptures following, *Levit.* 1. 4. and 4. 20. 26, 31, 35. and 6. 7. and 12. 7. 8. and 16. 33. and 23. 27. 28. *Numbers* 8. 19. and 25. 13. 2 *Chron.* 29. 24. *Nehem.* 10. 33.

And truly (as answering those Figures) whensoever wee read of reconciliation, Propitiation, or Atonement made for any persons by

by Jeſus Chriſt; wee are to underſtand it to bee ſpoken of ſuch a Reconciliation or Atonement, as was obtained for them, and they were partakers of in themſelves, before God, by means of that *One Sacrifice Jeſus Chriſt*, which he himſelf *Once* offered, to bring them into a glorious eſtate of perfection, and to uphold and preſerve them in the ſame for ever. This is moſt cleare from what is written, *Heb.* 10. 10. and 14. verſes compared together. And hitherto is agreeable that in *Rom* 5. 10 11. *When we were enemies, we were reconciled to God by the death of his Sonne.* And, *We joy in God through our Lord Jeſus Chriſt, by whom wee have now received the Atonement.* And whereas *Thomas Moore*, as an addi tion to the former diſtinction, in the fifth page of his book, ſaith, The former was by Blood-ſhedding, the latter by Blood-ſprinkling, or waſhing.

I ſhall make it appeare in the ſequell of the Treatiſe, that all the blood which Chriſt did ſhed, is the blood of *Sprinkling*. Whereby it will appeare how unſound in it ſelf, and how diſhonorable to Chriſt his diſtinction is.

And as for thoſe Scriptures, to wit, *John* 4. 42. 1 *John* 2. 2. 2 *Cor.* 5. 19. 1 *Peter* 2. 24. *Hebrewes* 2. 9. 1 *Timoth.* 2. 6. *John* 1. 29. *Romans* 3. 24. and *Hebrewes* 9. 14. which in his ſecond pageh ee alledgeth for the proving of the former diſtinction.

I ſhall through the Lords helpe, make it appeare in the ſequell of this diſcourſe alſo, we are to underſtand them, (and that according to their proper meaning) in another ſenſe then he puts upon them. And that they are, all of them, ſpoken of ſuch, who are *partakers in themſelves before God*, of reconciliation, atonement, remiſſion of ſinnes, and ſalvation by the price and power of

the

the death or blood-ſhed of Ieſus Chriſt. "And wheras in pag. 22. ſpea-
"king of the ſeveral *ends* of the death
"of Chriſt, (and that aptly in ſome
"things) He ſaith that when the
"death of Chriſt in reſpect of that
"*end*, which was for *propitiation*
"and *ranſome* is onely mentioned,
"as it is for all, (ſaith he) ſo it is
"expreſt in ſuch generall words
"onely, as the World, all men, &c.
"And for this he alledgeth, 2 *Cor.*
"5. 14. 15. 19. 1 *Tim.* 2. 6. *He-*
"*brew* 2. 9.

In anſwer to which, The Reader muſt conſider, that this *Concluſion* of his belongs to the firſt part of their diſtinction. And as their diſtinction is in it ſelfe unſound, as will be ſtill more evident by the conſequent matter: So his *Concluſion* is vnſound alſo; Which will appeare from what is written in *Hebr.* 9. 28. In which Scripture mention is made of the death of Chriſt in reſpect of *ranſome and propitiation onely, and that as a*

ground of faith: and yet it is not expreſt in ſuch generall words, as the *World*, or *all Men*. For it is there ſaid, *Chriſt was once offered to beare the ſins of many, and unto them that looke for him ſhall hee appeare the ſecond time without ſinne unto ſalvation*. Mind it, He was once offered to beare ſinnes; Here is the *end* of his death in reſpect of *ranſome*, and *propitiation onely*, and yet it is not applyed vnto *all perſons*, but unto many.

And as for thoſe 3. Scriptures alledged by him to maintaine his *Concluſion*, I ſhall ſpeake ſomething to them in their due place.

And before I leave this *diſtinction*, I cannot but give you to take notice, That, Mr. DENN, in his "*Drag-net page* 80. *doth not let to* "*affirme, That Ieſus Chriſt redee-* "*meth all perſons, according to the* "*ſecond part of their diſtinction: to* "*wit, In drawing them to himſelfe,* "*by the workings of his Spirit in them.*

" *them.* To which purpose he alledgeth what is written in *Acts* 2.17. *It shall come to passe in the last dayes (saith God), I will powre out of my Spirit upon all flesh, &c.* This powring out of the *Spirit*, hee saith belongeth to *all persons.*

To which I answer, If wee consider,

First. What is the *matter* of the promise, together with the *measure* of it: to wit, *The powring forth of the Spirit.*

Secondly, The *Time* appointed for the performance of it: *It shall come to passe in the last dayes.*

Thirdly, What is meant here by *all flesh*: Which concerneth the *persons* interested in this promise.

Fourthly, What are the *effects* of the performance of this promise: to wit, *Your Sonnes and Daughters shall propheſie &c.* I say, if we consider and understand these things. It will appeare how weakely, and wrongfully Mr. *Denn* applyeth this Scripture

Scripture to this purpose.

And as for his following Scriptures, which he alledgeth to the same purpose, If he will mind, and duely weigh them, in their severall circumstances and expressions, he may see, that they hold not forth the same thing which that in the *Acts* doth. And as for his interpretation of the words of Christ, in *John* 12. 32 (which are the groūd of that his discourse, which he cals the *Dragnet*) I shall in the sequel of my Treatise (in opening the same words) discover what an unsound sense he puts upon them. Now of the thing before spoken, this is the summe.

Whensoever we read of *Atonement, redemption, reconciliation,* and touching persons *redeemed, reconciled* or *saved* by Jesus Christ. We are to understand, That it is such an *Atonement, reconciliation* or *redemption,* which they are partakers of in themselves, before God, according to the riches of his grace, by Jesus

Ieſus Chriſt. *Which good pleaſure and grace of God was given them in Chriſt Ieſus, before the world began, But is now made manifeſt by the appearing of Ieſus Chriſt.* And is then made manifeſt in the hearts of thoſe, to whom Jeſus Chriſt appeareth, aboliſhing death, and bringing life and immortality to light through the Goſpel, 2. *Tim.* 1. 9. 10. This that I have ſaid may ſerve thus farre to cleare the *truth*, and to diſcover the unſoundneſſe of that *diſtinction*, or rather *ſeparation* which they make in the redemption of Chriſt.

And whereas *Thomas Moore*, in the two laſt lines of page 23, further ſaith; That the Scripture diſtinguiſheth and putteth great difference between the *Redemption* life and Juſtification that is *In Chriſt for men*: and the ſame *Upon or In men* through the enjoyment of Chriſt. And for this purpoſe alledgeth, *Rom.* 3. 24. and 4. 24. 25. and 5. 6. 10. 11. 15.

" 15. 18. 2 *Cor.* 5. 19. 1 *John.* 5.
" 10. 11. 12. And the former of
" theſe faith he is larger then the
" latter.

I anſwer, *Firſt*, I doe not find that theſe Scriptures doe hold forth any ſuch diſtinction.

As for that in *Rom.* 3. 24. Where it is ſaid, *We are juſtified freely by his grace, through the redemption that is in Chriſt Ieſus.*

I anſwer, Doth he not here ſpeake of ſuch perſons, *who in themſelves, before God, are freely juſtified from all their ſinnes, by the grace of God, through that redemption which is in or by Ieſus Chriſt onely, through faith in his blood; that ſo the righteouſneſſe of God in Chriſt might be declared, that he onely might appeare juſt, and the Juſtifyer of him that beleeveth in Jeſus.*

" And whereas he alſo alledgeth
" *Rom.* 4. 25. Where it is ſaid, He
" was delivered for our offences,
" and raiſed againe for our juſtifi-
" cation. Is

Is not this alſo to be underſtood of that life and juſtification which is IN MEN, through faith in Chriſt crucified and riſen from the dead? for ſo it is applyed in Chapt. 5. ver. 1. And this is the meaning alſo of that in verſe 24. ſaith he, *The righteouſneſſe of life is imputed unto thoſe that beleeve on him, that raiſed up Ieſus our Lord from the dead*, that is, The righteouſneſſe of life is not through our owne workes, though never ſo excellent, (for that is the thing he drives at) but in receiving the righteouſneſſe of another, to wit, Jeſus Chriſt crucifyed, and riſen from the dead.

" And whereas he further alledgeth, *Rom.* 5. 6. where it is ſaid, " *When wee were yet without ſtrength, in due time, Chriſt dyed for the vngodly.* And ſo it agrees with that in Rom. 4. 5. Hee juſtifyeth the vngodly.

The meaning is, When we were without ſtrength, and altogether vngodly ones, Chtiſt dyed for us. It is ſpoken of thoſe who *enjoy* the riches

riches and benefit of his death, that is, He, by the price and power of his death hath redeemed us, justified us, saved us, and set us in an estate of blessednesse before God through faith in him: and all this *when we were altogether ungodly and without strength.*

And that which followeth in the 8. 9. 10. 11. verses, will justifie this interpretation; saith he, *Herein is the exceeding greatnesse of Gods love towards us, in that while we were sinners, ungodly, Christ dyed for us*, that is, We are *in our selves, before God* justified by his death, or blood-shedding; for so it is said in vers. 9. *We are now justified by his blood.* And then followes an accompanying glorious fruit of this our justification; *We shall be saved from wrath through him.*

And then *great joy* arising from the enjoyment of this blessednesse in Christ; *We joy in God through our Lord Iesus Christ.* And thus these

things

things doe ſweetly depend upon each other. And wheras he alledgeth the 15. verſe.

I conceive, it doth rightly and excellently hold forth thus much, to wit.

That the grace of God, and the gift by grace, which is by one man, IESUS CHRIST, *is much more, and hath abounded much more unto many, then that one offence of that one man* Adam, *which brought death unto them; for, ſaith he,*

The judgement was by One ſinne unto condemnation: but this grace of God, and gift by grace, is of many offences unto juſtification.

Marke the abundance of this grace to whom it is given, *It is of many offences unto juſtification.* And therefore, ſaith he, *Whereas by that One offence of that One man, death raigned by One: Much more, They which receive, this abundance of grace and of the gift of righteouſneſſe* (abundance indeed, for it abounds unto

to their justification from many of-
fences) *shall raigne in life*, (that is,
shall much more reign in life) *by One*
Iesus Christ. This is the substance
and meaning of the 15. 16. and 17
verses.

And whereas, hee further alled
geth verse 18. to prove that there is
life and justification, or justificatio
of life *In Christ for All persons*; fo
so he saith in page 23. line 7.

I answer, That which the Apost
still driveth at is to shew, That th
grace of God, and the gift by grac
which is by Iesus Christ hath muc
more abounded above the offen
of the first *Adam* in respect of t
Effect of it; for saith he,

As by that One offence of One ma
judgement came upon all men un
condemnation: that is, It came pow
erfully upon them. *Even so by th*
righteousnesse of Christ alone, t
grace of God came upon all men un
justification of life: that is, It can
gloriously and powerfully upo
the

them, unto justification of life.

" And here it is to be minded how weakely and vnwarrantably hee alledgeth this Scripture to prove that there is life and justification *In Christ* (*as he saith*) *for all persons*.

When as it is most manifest that the Apostle in these words speaketh of those onely, who are, *in themselves, before God, through faith in Christ, actuall partakers of justification of life by him*. And this will appeare from two reasons.

First, From the consideration of the *nature* of this justification of life here mentioned. It is that, which in the

higheſt degree ſtandeth in op-
poſition to condemnation
mentioned in the ſame verſe
Iuſtification of life. That is
Righteouſneſſe of life, remiſ-
ſion of ſinnes, bleſſednesſe, ſal-
vation, eternall life. It is th
ſame Iuſtification mentione
in Chapt. 3. 24. 26. Chap
4. 5. and in the 4. verſe of th
Chapter alſo.

Secondly, from the conſ
deration of the *application*
this juſtification of life. V
to the perſons here menti
ned.

In verſe 15. it is ſaid, Th
exceeding grace of God, b
Ieſus Chriſt, hath abounde
Vnto many. And in verſe 1
it is ſaid to be *Vnto* their Iuſ
ficati

fication. And in this 18. ver. it is said, That the grace of God, or the free gift *Came upon* all men *Vnto* Iustification of life. And in verse 19. it is said, That by this grace of God in Christ, many shall be *Made* righteous. And that which is chiefly to be observed is that in verse seventeene. Where it is to be noted, That this justification and salvation here mentioned, is spoken of those onely who *receive* this abundance of grace, and of the gift of righteousnesse which is by Iesus Christ. Those who *receive* it, that is, Those to whom the Lord gives his grace and righteousnesse by

Iesus Christ. And therefore you shall observe, that in the 15. 16. and 17. verses, *The grace of God, and righteousnesse of Christ*, is 5. times called a gift: Which to whomsoever the Lord gives, They shall reigne in life by Iesus Christ.

And thus in the opening of this Scripture it appereth, That by All men in the latter part of this verse, We can neither vnderstand all persons from first to last. Neither can his distinction be justified from hence. For he here speakes of such a justification of life as *Commeth Vpon men*, or is *Given* Vnto them

them, according to the grace of God in Iesus Christ.

And whereas he further alledgeth that in 2 *Cor.* 5. 19. to justifie his distinction, I shall cleare that in it's due place from such a sense: and shall referre the Reader to what I shall there lay downe in the opening of this Scripture.

And whereas he further alledgeth the first of *Iohn* 5. vo. 11. 12.

I conceive that this Scripture teacheth us thus much, to wit.

That he that beleeveth on the Sonne of God, hath the wit-

neſſe in himſelfe, and beareth record to the truth of God, to wit, That eternall life is his gift, through Jeſus Chriſt, and that this life is no way to be obtained, but through faith in Chriſt onely. And that therefore whoſoeve ſeeketh for life and ſalvation, by his owne workes o righteouſneſſe, or in any o ther thing which ſtands i oppoſition to Jeſus Chri crucified, and riſen from th dead; he makes God a Ly becauſe hee receiveth or b leeveth not the record whic God gave of his Sonne.

And whereas, He thinke to ſtrengthen his diſtinctio

by ſaying, There is life and juſtification *In Chriſt* for all perſons.

I deſire the *Reader* to conſider. That theſe words IN CHRIST when they are ſpoken of, or applyed unto redemption, juſtification, ſalvation and the like. They do properly ſignifie, By, or Through Chriſt: And hold forth unto us, A real, glorious, and ſure *Enjoyment*, which thoſe have of redemption, juſtification and ſalvation in Chriſt, of whom the things are ſpoken.

So the words are to be vnderſtood in *Epheſ.* 1. 7. 11.

13. *In whom we have redemption through his blood, the forgiveneſſe of ſinnes. IN whom alſo, we have obtained an inheritance IN whom alſo ye were ſealed with that holy Spirit of promiſe.*

Who ſee'th not but that this is the meaning, to wit.

Wee doe really and ſurely enjoy redemption, forgiveneſſe of ſinnes a glorious inheritance, and the ſealing of the Spirit (as the earneſt of that inheritance) *In, By, or Through IESUS CHRIST.*

And thus we are to vnderſtand that in *Rom.* 3. 25. and other

ther Scriptures which peake of Redemption, ju-tification, remiſſion of ſins, ife and ſalvation *In Jeſus Chriſt.*

And thus in opening of theſe Scriptures, and theſe expreſſions, it appeares how unſound and unwarrantable his diſtinction is.

"And whereas he further "ſaith, ſpeaking of this di-"ſtinction, concerning this "two-fold redemption by "Chriſt, That the *former* "of theſe is *larger* then the "*latter.*

I would but know, Where the Scripture Speaketh

keth of such a *two fold* r
demption, the One of wh
is *larger*, and the oth
straiter.

And because, with o
consent, they alledge
vers Scriptures and reaso
to maintaine that Christ d
ed for *all persons*, and h
redeemed *all persons*, acc
ding to the first part of th
destinction, and accordi
to the *larger redempti on*,
they call it.

I shall therefore in t
next place proceed to t
consideration and tryall
the most usuall Scriptur
and reasons alledged b
them to that purpose.

And first it is needfull to set downe in their owne expressions, how they deliver their judgement in this point.

And thus they expresse themselves, to wit.

Christ (say they) dyed for *all the sinnes of all men.* He suffered punishment due for the sinnes *of all Mankind.* The sinnes *of all beleevers, and unbeleevers are washed away*, in the blood of Christ. Christ suffered to *procure* justification and saivation *for all.*

His sufferings *for all* are of the *same nature*, whether men beleeve it or not. The blood

blood of Christ is of a *p*
ging nature for all.

These things are thus
downe in a little Booke
forth in Print, by *Thom*
Lambe and others, in way
Question and Answer u
this point. to wit, In the
Question and Answer
page 2. the 2. Question
Answer of page 6. the
Question and Answer
page 7. the latter part of t
first Answer of page 8. t
latter part of the first A
swer of page 9. the 7. li
of page 10. the 2. last lin
of page 12. The first Q. a
A. of page 15. The first
and A. of page 17. The
and 5. lines of page 23.

The which opinion they pretend to prove two wayes: First, from divers places of Scripture: Secondly, from divers Reasons.

Both which (through the Lords help) I shall weigh in the ballance of the Sanctuary, that we may accordingly

The most usuall places of Scripture which they propound to justifie this opinion, are these that follow, 2 Corinth. 5. 14. 15. Hebrewes 2.9. 1 Timothy 2. 6. Esa. 53. 6. John 1.29. and 13. 16. 17. 1 John 2.2. John 6. 51. and 4.42. and 12.47. 2. Corinthians 5.19. 21. Hebrewes 9. 26. Luke 2.30, 31. 32. John 11. 50,51 52. Acts 13.47. Esa. 49. 6.

These fore-mentio
Scriptures are most of th
urged by *Thomas Moor*
the severall passages of
Book upon this poynt: A
all of them by Mr. *Lam*
the fourteenth, fifteenth
sixteenth lines of page 2.
so in the nineteenth, tw
tieth, and one and twent
lines of page 7. And in
twenty three and twe
foure lines of page 9. of
forementioned Book.

I shall first search and
the Scriptures they have
ledged, and then proceed
the declaration and exa
nation of their Reasons.

And before I enter up
the triall of the Scriptu
it is necessary to premise o
caut

caution, to wit, That it is unsafe and unwarrantable to take all expressions in the Scripture, as simple or undepending expressions, not seriously considering their dependance upon some part of the Scripture before-going, or following after, or both: For so doing, it is the high way to pervert the Scriptures, and to run headlong into dangerous opinions. This rock, those who made that Book, and others of their judgement, doe run upon, in seeking to maintaine this opinion of Generall redemption, as it is usually called.

But it is safe, warrantable, and

and needfull in the interpre-
tation of many expreſſion
in Scripture, to conſider wel
their dependance, that ſo th
mind of the holy Spirit ma
(through his own teaching
be underſtood.

This way I ſhall tread, i
the interpretation of the ſ
verall Scriptures now to be
conſidered, that as the Lor
gives me underſtanding,
may diſcover the minde
God in them. And the r
ther I am encouraged to th
undertaking, becauſe I kno
and am perſwaded, that
have the Spirit of God
which will reveale ſpiritua
things to me, yea the dee
things of God.

On

One Scripture propounded by them to maintaine their opinion is the 2 Cor. 5. 14,15. The words are these following; For the love of Christ constraineth us, because we thus judge: that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose againe. The first Scripture.

In the interpretation of this Scripture, the greatest difficulty lyeth in the word (*All*) They say, we are here to understand the word universally for all persons, that is, *Adam* and all his posterity from first to last; I say we are to understand it generally and under another consideration. The difficulty of this Scripture.

Before I come to declare the meaning of this Scripture, I shall first give too reasons from the words themselves to cleare them from that corrupt sense which they put upon them. Two reasons to cleare the words.

First, All those for whom Christ died are in time made alive by the

Two reasons to cleare the words.

power of his death. This is clearly held forth in verse 15. *He died for all that they which live*, or they which are made alive, *marke that*. That is, He died for all to make them alive, to recover them from death, and to bring them into an estate of life, by his dying for them and rising again. This indeed is the force and meaning of these words; and they do agree also with other Scriptures. The holy Spirit speaketh to the same purpose, 1 Iohn 4. 9. *God sent his onely begotten Sonne into the world that we might live through him*. And can this be any lesse but that the Sonne of God giveth life by his death unto all these for whom he died? And the same is taught us by the Lord Jesus in Iohn 6. 51. *The bread which I will give is my flesh which I will give for the life of the World*, that is: The world shall be made alive by my death, and above in verse 33. *The bread of God is he which cometh downe from heaven, and giveth life to the world*. And if any shall doubt what life

speakes of, they may be resolved from Christ himselfe in verse 51. *It is a life which shall last for ever.* And the same lesson he teacheth us in Iohn 12. 32. 33. *And I, if I be lifted up from the earth will draw all men to me. And this he said signifying what death he should die*, that is, by the vertue and power of my death, I will give life to all men, or, I will draw all men to my selfe. Neither do I know that the Scripture any where teacheth that Christ died for any, but such as are in time made alive by his death. And indeed it is a most weak and carnall conceit, which some have of the death of Christ, who speake of his death, and yet seperate a glorious and a living power from it. Now this being a truth (as is cleare from the words themselves, and the harmony of these Scriptures above mentioned) that he died for all to make them alive, to recover them from death, and bring them into an estate of life: we cannot then by the word *all* in this place undestand all persons, or every person, as they say.

There is a force in the word (*for*) in this place.

The ſecond reaſon, to cleare theſe words is taken from the nature and force of the word (*for*) in this place. He died (*for*) all, and he died (*for*) them and roſe againe. This word (*for*) in this place, and others of the like nature, is very ſignificant. It ſignifieth *intereſt*, or *propriety*, and carrieth the force of promiſe and performance in it, unto the perſons concerned therein. *He died* (*for*) all, that is, they have an intereſt or propriety in the glory, vertue, power, life, and riches of his death: the benefit of his death is certainly theirs for life and ſalvation to them. And truly, ſo farre as I know, this word (*for*) when it is uſed upon ſuch occaſions in Scripture, *as for all, many, for thee, for us, and the like*, it alwayes ſignifieth *intereſt* or *propriety*, and carrieth the force of a promiſe and performance in it. It ſignifieth a certaine ſpeciality, right, intereſt that thoſe perſons have in of whom it is ſpoken. I will give few inſtances inſtead of many, Rom. 8. 31. *If God be* (*for*) *us*: that

if we have a ſpeciall *intereſt, & right,* or *propriety* in him: If he be our God, our ſtrength, and our portion. And againe in the next verſe, *He that ſparred not his owne Sonne, but delivered him to death* (for) *us all. FOR* us all, that is, we have a *propriety, right*, and *intereſt* in him: we do pertake in him: he is ours, and we ſhall enjoy all good, riches, bleſſings, and comforts with him, as the words following do declare. Again, Rom. 4. 25. *He was delivered* (for) *our offences, and was raiſed againe* (for) *our juſtification.* that is, we have an *intereſt, right*, and *benefit* in his death, and reſurrection, whereby we are juſtified from our ſins. Againe, Rom. 5. 8. *Chriſt died* (for) *us*; that is, we have an *intereſt* in his death, we enjoy the benefit of his death, we are juſtified by his death, as the words following do declare. Againe, 2 Cor. 12. 9. *my grace is ſufficient* (for) *thee*: that is, my grace is thine, it is thy portion, thou haſt an *intereſt* in it, I will give it to thee for

thy ſtrength, and help in time o
need. So alſo *Iohn* 6. 51. *The bre*
that I will give is my fleſh, which
will give (for) *the life of the world*
that is, the world hath an *interes*
and *propriety* in it, the world ſha
certainly live by it. And leaſt
ſhould be thought by ſome to ſpea
this without ground, I deſire the
to conſider, what he ſaith above
verſe 33. *The bread of God is he th*
commeth downe from heaven, and gi
eth life (*to*) *the world.* That whi
he ſaith in 51. *is* (*for*) *the like of t*
world: he ſaith in this verſe, it give
life (*to*) the world. I deſire that t
may be well minded; And it w
ſerve, to diſcover the unwarrantab
neſſe of that deſtinction, which ſom
make, who ſay; That Chriſt gi
himſelfe to be life *for* all, but not
all. But certainly, to be (*for*) a
and (*to*) all, is the ſame in the
count of Chriſt. Theſe inſtances
ſufficient (though many more mig
be added) to cleare the thing
hand. Wherefore, I conclude th
when he ſaith in this place we ha
no

now in hand, died (for) *all:* we are to underſtand, that the *benefit*, *riches*, and *power* of his death, and reſurrection is certainly theirs, or belonging to them for life and ſalvation. Now how theſe things will agree to *All perſons*, I leave to themſelves to judge.

The true meaning of theſe words.

And having thus far cleared the words, I ſhall come in the ſecond place to declare the true and proper meaning of them. To which purpoſe we are to conſider, that this word [*All*] is diverſly taken in Scripture, according to the divers, or various matters ſpoken of. In this place it is taken for *all* nations, or *all* kindreds of people, in way of oppoſition to *one* nation, or *one* kindred of people onely. And this I ſhall prove both to be agreeable to this Scripture in hand; as alſo that the word [*All*] is ſo to be underſtood in many other Scriptures of the like nature. It is agreeable to this Scripture in hand: The which thing I ſhal prove from two conſiderations in

the words both before going, and following after.

First, saith he, *There are some who glory in appearance, and not in heart*, verse 12. And this, no doubt, we are to understand to be spoken especially concerning the Jewes, who did much glory in *appearances*; that is, in outward and fleshly *priviledges*. Their boasting was, That they were Jewes by nature, they were *Abrahams* children, they were circumcised ones, they alone were partakers of many excellent *priviledges*. And indeed, it was ordinary with them to glory in these *appearances*, fair shews outward and fleshly *priviledges*. Yea, so much they did boast in them, that they accounted *all* people and nations, but themselves, forlorn and wretched. And the preaching of salvation by Christ to the Gentiles, was a thing which they much despised and stumbled at. And this I conceive to be the reason of that saying in verse 13. *Whether we be beside our selves, it is to God.* Those who gloried so much in *appearances*, they

accounted

acounted the Miniſters of the Goſpel, who preached Jeſus Chriſt, and ſalvation through him to the Gentiles, to be mad men, *men beſides themſelves*: But, ſaith he, *What we doe*, it is to God: *For the love of Chriſt conſtraineth us*: *becauſe wee thus judge, that Chriſt died for All*, that is, Let them not marvell why we preach Jeſus Chriſt, and the word of reconciliation to the Nations of the Gentiles: Let them know that we have good reaſon for it, *becauſe we thus judge, that Chriſt died for all* Nations, not of the Jewes onely but of the Gentiles alſo. And in the words thus conſidered, there is a twofold heavenly myſtery infolded.

A twofold myſtery in the words.

First, That there is no way to life and ſalvation for any people, but through Jeſus Chriſt onely.

It is not their circumciſion, nor being the children of *Abraham*, nor their enjoyment of any outward *priviledges*, though never ſo excellent, that can commend any to God; It is not theſe *appearences* that gives men

men an intereſt in God, or ma
them to live in the ſight of God.
ſaith he, *All are dead*: not the G
tiles onely, who had no *privil*
but the Jewes alſo who had m
priviledges. There is no *betterneſſe*
fore God in the one then the o
Rom. 3.9. And there is but one
to life and glory both for Jewes
Gentiles; to wit, by Jeſus Ch
who died and roſe again. And this
now to take away all glorying in
fleſh, in *appearances*, in outward
viledges, or in any other thing:
as it is written, *He that glorieth,*
him glory in the Lord.

The ſecond myſteſy in the wo
is this, *to wit*, that Chriſt died
All; that is, for *all* nations, or *all*
dreds of people: not of the Je
onely, who had many outward
viledges, but of the Gentiles alſo,
had nothing at all to glory in:
ſo the freeneſſe and riches of
grace of God, might (through
death of Chriſt) be exceedingly m
nified unto them alſo: that ſo *all*
tions of the world might enj

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life and ſalvation through the death of Chriſt. This is the grace of God given to the Gentiles, which hee ſpeakes of in the next chapter, and exhorts them to walk worthy of, that ſo that miniſtery of reconcilation, which God had committed to him, and others to preach amongſt them, and which God had made effectuall to them, in bringing them to Chriſt, might in no wiſe be blamed. And thus now, they had ſomething to anſwer them which gloried in appearance, that is, in outward and fleſhly priviledges, and not in heart. And thus much concerning the firſt conſideration from the words, to prove that the word (*All*) in this place we are to underſtand (as the proper meaning of it) *All Nations*, or kindreds of people, not Jewes only, but Gentiles alſo.

The ſecond conſideration is from thoſe words in verſe 16. *Wherefore henceforth know we no man after the fleſh*: that is, time was, when we knew, or acknowledged men according to outward or fleſhly *priviledges*:

and

and God did so require it. Time
when we set a high esteeme upon
Circumcision, the Jewes onely,
cause they were distinguished
all others by many excellent
ward *priviledges* : But Now
Christ by his death hath taken
that difference, which was betw
them and others. He was manife
for *All*, he died for *All*, without
spect to any such differences, as
once between Jew and Gentil
Therefore *henceforth*, or from
Time we make no difference
tween one and other : we know
man according to any outward
fleshly *priviledge* : For Christ h
laid down his life, as well for
Gentiles as the Jewes, whereby
such difference is Now taken
way. And thus from these two co
siderations, I conclude, that by
word (*All*) in this place, we are
understand *All nations* of men, or ki
dred of people, in way of opposit
to one nation or people onely.
nations had now, not before (in poi

of execution) a doore of life and salvation opened to them by the death of Christ. And indeed there is a glorious mystery held forth to us under this consideration of the word *All*, *to wit*, That the grace of God was more abundantly enlarged or stretched forth by the manifestation and death of Christ, then before.

The grace of God was now extended farre and wide vnto all Nations and kindreds of people: It was now without bounds and limits, enlargnig it selfe vnto the ends of the Earth, without making any difference be tweene Iew and Gentile. Vntill then it was limitted or bounded unto the Iewish Nation onely; I say, the grace of God, and the way of Life and Salvation was bound vp within that compasse or corner onely: and all other Nations were without Christ and without God in the World: But in due time by the manifestation and death of Christ, the grace of God was extended to all Nations without any difference. This I conceive is that which the holy Spirit teacheth in the

second

second verse of the next Chapter
an accomplishment of the
sie in Esa 49. 8. *I have heard thee*
a time accepted, and in the day of
vation have I succoured thee : *beh*
now is the accepted time : *behold,*
is the day of Salvation : that is,
that the Son of God hath appe
in the flesh, and suffered death u
the Crosse for the sinnes of all N
ons : and now that the word of
conciliation is to bee preached
declared to all Nations : Now
the accepted time, now is the
of Salvation. And he usheret
each expression with a note of
tention and admiration : *Beh*
now, Behold now. As if he should
mind it well, and wonder at
Now there is a door of life and
vation opened to all Nations of
World. And this indeed is a mis
which the Scripture much
keth of, which if it be well mind
and considered, is of great use, bo
to discover the unsoundnesse of th
opinion of Christs dying for
persons, as also to give much lig

the underſtanding of many other Scriptures, wherein we are to underſtand *All* to be meant of *Nations*, or *Kindreds* of People, and not of *Perſons*. I will mention a few Scriptures for many, Pſalm. 22.27. and 67.2,3,4 7. and 72.11,17. and 117.1. Eſa 45.22. and 52.10. and 66.7. Luke 2.10,30,31. and 3.5,6. John 1.7. and 12.32,33. Epheſ 3.9. Titus 2.11. In theſe Scriptures, and in many others, we have this myſtery held forth to us, both by way of Prophecie and performance: *to wit*, That the grace of God by the manifeſtation and death of Chriſt (*and not before*) is extended farre, and wide to all Nations of the World.

Untill then, it was limited and bounded by himſelfe into a little corner: but then it was enlarged unto all the ends of the Earth. The underſtanding Reader will weigh things together. And thus I have (through the Lords helpe) both cleared this Scripture from that corrupt ſenſe, and declared the true and naturall meaning therof; being per-

perswaded that what I have herein is the mind of Christ, b no wayes crossing either to scope of the place it selfe, or to other Scripture.

The second Scripture.

Another Scripture propounde them to justifie their opinion is in Heb. 2. 9. The words are t following. *But we see Iesus, wh made a little lower then the A through the suffering of death, cro With glory and honour, that he b grace of God should taste death for ry man.* The last clause of the (*that he by the grace of God t taste death for every man*) is which they pitch upon to maint Christs dying or suffering for the of all persons, even of every man.

Before I come to declare the me ing of this Scripture, it is somth needfull to cleare the translatio selfe. In our translation the wo are rendred, that he by the grac God should taste death for ev man. But in the Greek they run th ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θαν ut gratia dei pro omnibus non p

omni, as διὰ παντὸς per omnia. guſtaret mortem, *that he by the grace of God ſhould taſte death for all.*

Now before I cloſe with the words themſelves, I ſhall firſt ſhew that this word (*all*) or (*every*) in Scripture is not alwayes taken generally for all perſons in the world, but ſomtimes it is to bee underſtood with a limitation, according to the matter ſpoken of in each Scripture. I will give a few inſtances for many, Acts 2. 44. 45. *They that believed ſold their poſſeſſions and goods, and parted them to (all) men, as (every) man had need.* And in chapter 4. 45. *Diſtribution was made to (every) man, according as he had neede*: that is, to *all* or *every* one of the Diſciples to *all* believers, to all that were of the Church, who had need of contribution. Againe, Acts 4. 21. *All men glorified God for that which was done*: that is, *All* men in thoſe parts, *All* men that knew of it, all them that dwelt in Jeruſalem, as is expreſſed in the 16. verſe of the ſame chapter. Againe, Luke 16. 16. *The Kingdome* I Tim. 2. 6.

of God is preached, and (every) m preſſeth into it: that is, *every m* in whoſe heart the Lord ſtirreth u holy violence, *every violent man*, Matthew expreſſeth it, chapt. verſe 12. So alſo, Heb. 8. 11. *ſhall know me from the leaſt to greateſt*. The judicious Reader eaſily ſee, that although the w (*all*) or (*every*) be expreſſed generally in theſe Scriptures, yet to be underſtoode with a limita (as in many other Scriptures according to the matter which Scripture ſpeakes of.

Having promiſed this cauti will now cloſe with the words th ſelves. And before I declare, wh conceive to be the meaning of t I will propound ſome reaſons, ſh ing why we cannot underſtand t according to their ſenſe.

the clearing of the words by ſome reaſons.

I *Firſt*, I do not reade any w in Scripture that the death of C is called a taſting of death: ſufferings, bruiſings, wounds oppreſſings, travellings of his ſ and the like.

Secon

Secondly, If we take the word (*tasting*) in this place for *suffering*; then (as I conceive) there will be a needlesse repetition, and much harshnesse in the words: for then they will run thus, to wit, *We see Iesus, through the suffering of death, crowned with glory and honour, that he by the grace of God should* suffer *death*: minde now, He *suffered* death, that he should *suffer* death; would not here be a needlesse repetition and much harshnesse? II

Thirdly, If we take the word (*tasting*) in this place for suffering of death: then (as I conceive) it will follow, that Christ underwent a second *suffering* of death; to wit, a *suffering* of death, after he is crowned with glory and honour, through that one and bitter suffering of death upon the crosse; For the words run thus, *We see him through the suffering of death, crowned with glory and honour, that he should taste death.* If therefore by the *tasting* of death, in this place, we understand his *suffering* of death, then it followes that III

he *suffers* death after he is crowned with glory and honour, and this is so assur'd, and false that every one will reject it.

IIII *Fourthly*, to come now to the true, and naturall meaning of these words, (I conceive) By his *tasting* death, we are not to understand, his *suffering* of death, but an effect or fruit of his suffering of death, and being crowned with glory: And then, we are to understand the words (*tasting death*) to be a *sweetning* or *relishing* of death, a makeing of death *tastefull*, *savorie*, *sweet*, *usefull*, and *gaynefull*. He *tasted* death, that is he made it *tastefull*, *sweet*, and *savory*. And so I say, it is an effect of his suffering of death, and being crowned with glory: that is, He through his suffering of death, being crowned with glory, hath according to the grace of God made death *tastefull*, *savorie*, and *gainefull*: he hath taken out the sting and bitterneſſe thereof and made it sweet and wholsome. And then, by (all) in this place, we are not to understand every person

Although the word *All* in some Scriptures, upon some occasion

by

but thoſe many Sons ſpoken of in the following verſe: even thoſe whom he calls Brethren and Children to Chriſt, in the 12, 13, and 14, verſes. For, or unto all theſe, and every of theſe, he by his ſufferings & glory, hath made death taſtefull & favory: he hath ſweetned death, and made it an entrance or paſſage unto glory for them all: that as the Captain of their Salvation was made perfect through ſufferings: ſo every one of them ſhall bee made perfect through ſufferings alſo. This (I conceive) is the true and naturall meaning of this Scripture; and I am ſure it is agreeable to other Scriptures. And therefore death unto every one of Chriſts Brethren, or Children, is but a ſleep, a reſt, and a paſſing over (as it were) unto a more glorious condition, which they ſhall enjoy with the Lord Jeſus in the morning of the reſurrection.

is to be taken for all perſons from firſt: to laſt: yet in this Scripture it is to be underſtood with a limitation according to the nature and ſcope of the place, as will be evident to the underſtanding Reader.

A third Scripture propounded by them to juſtifie their opinion, is that in the 1 Tim. 2.6. The words

The third Scripture.

are these following, *Who gave him*
self a ransome for all, to be testified
due time.

In which words (as I conceive
is held forth to us especially in fo
things:

First, That the man Christ Jes
gave himself unto death: for so w
are to understand that expressio
he gave himself: that is, he gave hi
self unto death, he gave his life,
laid down his life. And so it agree
with the words of Christ in Matt
20.28 and Mark 10. 45. *The Son*
man came to give his life a ransom
And this teacheth us the volunta
readinesse of Jesus Christ in g
ving himself freely to suffer death
According to what he witnesseth
of himself, John 10.18 *No man*
keth my life from me, but I lay it do
of my selfe.

Secondly, (as following upon t
former) The end and power of
death; and that is expresly declar
in these words, *He gave himself*
ransome for all. The death of Chr
is of a *ransoming*, *redeeming*, *sav*

powe

power. This is the power of it, and this is the end of it.

Thirdly, The application of it, and that is implied and signified in the word (*for*.) *He gave himselfe a ransome* (*for*) *all* ὑπὲρ πάντων *pro omnibus*, 1 Tim. 2. 6.

Fourthly, The reason of all this, and that is, To be τὸ μαρτύριον a testimony in due time. In our translation the words are read, *To be testified in due time*. But the former reading is more agreeable to the text, and so they are read in the old translation, and in the margent also of our new translation. Here also the greatest difficulty lyeth in the word (*all*.) They say wee are here to understand it to bee spoken universally, concerning persons, that is, All persons. I say we are to understand it generally, and under another consideration. That we cannot understand it according to their sence, I shall prove from three or four reasons in the words themselves, and those depending upon them. The words cleared by some reasons.

The *first* reason is taken from

the conſideration of the *end* and *power* of the death of Chriſt, the death of Chriſt is of a *ranſoming*, *redeeming*, *ſaveing* power: This is the *power* of it, and this is the end of it. Thus he ſaith himſelfe, Mat. 20. 28. *The Sonne of man came not to be miniſtred unto but to miniſter, and to give his life a ranſome for many.* Thoſe for whom Chriſt died, hee ranſometh that is from the power of Sathan to God, from death to life, from captivity to liberty, from darkneſſe to light, from ſinne to grace by the power of his death. So he ſaith by Peter, 1 Pet. 1. 18. 19. *Ye know that ye were not redeemed* or ranſomed *with corruptible things but with the precious blood of Chriſt as of a Lambe without blemiſh and without ſpot.* And ſo it is ſaid, Heb. 12. *By the ſhedding of his own blood he hath obtained eternall redemption.* This is the *end* and *power* of this ſhedding of his bloud. And ſo he ſaith alſo in the 15. verſe, *That by meanes of death for the redemption of the tranſgreſſions under the firſt Teſtament*

; that is, This is the *end* and
, *power* of his death, to ranſome and
deeme us from the tranſgreſſions
which the firſt Teſtament could
not redeem us from. Now if this be
, he *end* and *power of his death, to ran-*
ſome, redeeme, or *ſave*: & if all thoſe
for whom he died, be *ranſomed,*
redeemed, and *ſaved* by the power of
his death: then by the word (*all*)
this place we cannot underſtand
all perſons.

The *ſecond* reaſon is taken from
the conſideration of the nature and
force of the word (*for*) in this
place. It ſignifieth in this place *inte-*
reſt or *propriety*, and carrieth the
force of an application in it, *He gaue*
himſelf a ranſome for all, that is, He
gave himſelfe to death for the *re-*
demption and *ſalvation* of *all*; that
All ſhall be certainly *ranſomed,*
redeemed, and *ſaved* by the power of
his death. In Matth. 20. 28. Chriſt
ſaith of himſelfe, *The Son of Man*
came to give his life a ranſome (*for*)
many. And Chapter 26. 28. *This is*
my blood of the New Teſtament which

is

is ſhed (*for*) *many for the remiſſ*
ſinnes. And Luke 22. 20. He ſ
This cup is the new Teſtament
blood which is ſhed (*for*) *you.*
will not acknowledge with
that the word *for* in theſe Sc
tures ſignifieth *intereſt* and *pro*
ty, and carrieth the force of a
plication and communication
that is, Many ſhall certainly,
powerfully,&perfectly be *ran*
by the power of my death. M
ſhall certainly and perfectly e
remiſſion of all their ſins, by
ſhedding of my blood for them
in this place when he ſaith, *He*
himſelfe a ranſome (*for*) *all*: It
nifieth, *All* ſhall be certainly
ſomed, redeemed, and *ſaved* by
power of his death. And therefo
this cannot agree to all perſons.

The *third* reaſon is taken fr
the mediation of Chriſt: Th
for whom Chriſt is the ranſo
he is for them the Mediator
This is manifeſt from the conne
on of theſe words with the form
There is one Mediatour betwe

d and men, the man Christ Iesus, o gave himselfe a ransome for all.

hence it is evident, that for homsoever Christ is a ransome, is for them a Mediatour also. id indeed his Mediatourshiip de-ndeth, yea inseperably dependeth on his giving himselfe to be a nsome: as is manifest Heb. 9.15. ow the efficacie of his Mediator-ip is to apply unto the hearts and ndes of all those for whom he ed his blood, all the grace, ssings and promises of the new ovenant. (for of that he is the lediatour.) He writes his lawes their hearts, calles them to God, akes them his people, gives them mission of sins, and the promise an eternall inheritance. Heb 8. 6. 9. 11. 12. and 9. 14 15. Thus the lediatourshiip and ransome do a-ree in one, and inseperably do de-end on each other. And therefore his cannot agree to all persons.

Fourthly, Because the word *all)* in the 4. verse (which hath s dependance upon the 5. and 6. verses)

verſes) cannot be underſt
be ſpoken concerning all p
The words are theſe follo
Who will have all men to b
and to come to the knowledg
truth. Theſe words are rend
ſolutely, He *will* have *all* men
ſaved. It is not ſaid, All m
or *might* be ſaved, but he *wi*
all men to be ſaved. Now t
of God is *free*, *abſolute*, *pow*
righteous and *unchangeable*;
ſoever he doth *will*, he perfo
allwayes with full power. W
I conclude, that if by (*all me*
this place we underſtand (*al*
ſons) then it will follow that *al*
ſons ſhall certainly, power
and undoubted be ſaved, be
God doth ſo *will it.* But t
unagreeable to the word of t
Therefore as by (*all men*) in
4 verſe, we cannot underſtand
perſons) neither ſo can we un
ſtand the word *all* in verſe 6.
they depend *ſweetly* and *inſepa*
upon one another. But we a
underſtand it in both places u
anot

ther conſideration, according
he matter in hand: that is, by
l) in theſe places, we are to un-
ſtand *all degrees* of men, but
efly *all nations* or *kindreds* of
n, not of the *Iewes* onely, but of
Gentiles alſo. According to
at is written, *Is he the God of*
Iewes onely? is he not alſo of the
ntiles? yes of the Gentiles alſo.
m. 3. 29. This interpretation
this place, as it is agreeable to o-
r Scriptures: ſo to this Scrip-
e it ſelfe alſo. The which thing
evident from the 7. verſe of this
apter: for when it is ſaid in the
verſe. *He gave himſelfe a ranſome*
all: he ſaith in the next words,
hereunto I am appointed a Preacher
an Apoſtle, a Teacher of the Gen-
es in faith and verity. The grace
God by the death of Chriſt, or
the giving of himſelfe to be a
nſome was now, or at this time
gnified and manifeſted unto all
tions of the world: and now
od appointed or commanded his
rvants to declare remiſſion of
ſins

The natu-
rall mean-
ing of this
Scripture.
It is ob-
ſervable
in ano-
ther caſe
that the
ſamething
which by
Mark. 13.
13. and
Luke 21.
17. is ren-
dred All
men, is by
Mat. 24. 9.
rendred
All nati-
ons; this
explain-
ing thoſe.

sins and everlasting life to all
ons of the world through h
Christ. And hence it is, th
giving of himselfe a ransome f
is said to be, *a Testimony in du*

Gen.12.3. There was a time or season
& 18. 18. God appointed and promis
& 22. 18. the magnifying and manifesta
exceeding riches of his gra
love in Christ Iesus unto all
of the world. This time or
was the manifestation and su
of Christ in the flesh: for
said, *He gave himselfe*, tha
gave his own life unto dea
which time (which is the du
here spoken of) he was a *testi*
or a *witnesse* (for so he is ca

Esa.55.4. Scripture of the rich merc
5 grace of God, which was for
promised to all nations o
world, and propheſied of
Scriptures of the Prophets: to
That the Nations of the Gent
people which he neither for
knew, neither did they know
should be called and redeemed
sus Christ. Hitherto also (as I

ceive) agreeth that in Matth. 20. 28. *The sonne of man came to give his life a ransome for many*, and 26. 28. *This is my blood of the new Testament which is shed for many for the remission of sins*. Vntill Christ gave his own life and shed his own blood, there was but a (few) ransomed or redeemed, even a few (as it were) out of one nation or corner of the world, a few in comparison of after times: But when he gave himselfe, laid downe his own life, shed his own blood, the end and power of this was, to ransome or redeeme or save many, even many out of all nations and kindreds of the world, *many* in comparison of former times. This was the end and power and fruit of his owne death, and the shedding of his own blood, even the redemption and salvation of many, I say *many* out of all nations of the world, many in comparison of former times. And thus these Scriptures do sweetly agree together,

This that I have said, (I conceive)

is

is the true and naturall meaning
this Scripture, as if the Apostle sh
thus have said, *God our Saviour*
have all Nations of men to be
through the knowledge of Iesus Ch
for there is one Mediatour bet
God and men the man Christ
who gaue his life a ransome for the
vation of all nations of the World,
a testimony of the exceeding g
God (formerly promised) by
Christ: Whereunto I am appoin
Preacher and an Apostle, a teach
the Gentiles, that they should know
enjoy the benefit of this mystery,
hath beene hidden from former age
generations. And this is direct
greeing with that which is writ
Rom. 16. 25. 26. where he
That the preaching of Iesus Chri
now, according to the Commande
of the everlasting God made know
all Nations for the obedience of F
Marke it, It is (now) made man
to (all Nations) for the obedienc
Faith. Thus (as I conceive) I
layd open the mind of God in
Scripture, whereby I have cleare

rom that corrupt sence which they ut upon it;

A fourth Scripture propounded by hem is Esaias 53. 6. *All wee like Sheepe have gone astray: We have turned every one to his owne way, and the Lord hath laid on him the iniquity of us all.* The 4th. Scripture.

By (*All*) in this Scripture they nderstand all persons from first to ast. I shall from the words themselves learely prove that we are to vnderand the word (*All*) in this place nder another consideration accorling to the matter in hand.

It is to be minded that the word *All*) in this Scripture is conjoyed with (*We*) and (*Vs*) *All we, All Vs, All we have gone astray, and he Lord hath laid on him the iniquity f us all*, That is. he hath laid on him he iniquity *of all we, or all us*, who loe enjoy peace with God through im, and are healed by him; as it is lainly expressed in the words before going; *The chastisement of our peace was upon him, and by his stripes we are ealed*, that is; We are healed of our

backslidings, of our goings astray, our turnings away from God: We are now returned unto the Lord, and doe enjoy peace with him through Iesus Christ. And thus Peter interprets the word healing, 1 Pet. 2. 25. *By whose stripes ye were healed, for ye were as sheepe going astray, but are now returned unto the Shepheard and Bishop of your souls,* He makes healing and *returning* unto Christ to be but one. *Ye are healed by his stripes,* that is, ye are enabled by the power of the death of Christ to returne unto him. These things are without doubt all the fruit of Christs *woundings, bruising, stripes* and *chastisements* for our sins, to wit our peace with God through him, and healing by him. And this most sweetly in a Propheticall vision set forth by the Prophet Hosea, 6. 1. 2. *Come let us returne unto the Lord, for he hath torne, and he will heale us, he hath smitten, and he will binde us up, &c.* These words are certainely a prophecie of the death and resurrection of Iesus Christ, wherein is declared that he was *torne,* and *smitten*

our ſinnes, that we might vndoubtedly and powerfully receive *healing* and *binding* up by him. And therefore the words are ſet downe by way of promiſe, *He will heale us, and he will bind us up.* And this grace of his to us, is the very ground and cauſe of our returning to him: for ſo the words are to be vnderſtood, *Come and let us returne to the Lord, for he will heale us, and he will binde us up,* We may not thinke that our returning to the Lord is the cauſe of our healing: but our being healed and bound up by the wounds of Chriſt for us, is the cauſe of our returning to God. Yea, our returning to the Lord is no other thing but our being healed by the ſtripes of Chriſt. From what hath beene ſaid, it is cleare, that all thoſe for whom Chriſt was bruiſed, wounded and chaſtiſed, are ſuch who are in time healed by him, and doe enjoy peace with God through him: for his ſtripes doe powerfully bring forth healing; that is repentance or turning to the Lord, unto all thoſe for whom he did beare the ſame. The

very end and power of the ſuffering of Chriſt for us, is to bring us to God, 1 Pet. 3. 18. O how full of *power, life, vertue* and *healing*, are the *ſtripes* of Chriſt! There was never a *ſtripe* of Chriſt but is of a *healing* nature, Now how thoſe things will agree to all *perſons*, (as they would have it) I leave to the conſideration of the underſtanding Reader.

Another thing I deſire to obſerve from the words, to wit, whereas Eſaias ſaith, *God hath laid on him the iniquity of us all*: Peter ſpeaking of the ſame place ſaith, *He bare our iniquities*, both which have indeed one meaning, the latter explaining the former. And truely the words are of great force, *He (bare) our iniquities* he did not ſhrinke or faint under them, or beare them to the halves but he *bare them*: that is, he *bare* them *ſtrongly, fully, powerfully* vntill the worke was done, vntill he was a *conquerour* over them all in our behalfe that we might be enabled to die to ſinne and live to righteouſneſſe. This is indeed the fruit of Chriſts power-

full

full bearing of our sinnes, as the holy Spirit witnesseth, 1 Pet. 2. 24. 25. Now how these things can agree to *all persons* let the vnderstanding Reader judge.

I doe therefore conclude as before, that by *(all)* in this Scripture, we are to vnderstand *all we, all us,* that is, *all we who doe enjoy peace with God through him, all us who are healed by him,* And thus the word *all,* is to be vnderstood in Rom. 8. 32. *He that spared not his owne Sonne but delivered him up to death for us all,* marke it, *for us all;* that is, *us all who are called by him, and justified by him,* as the two former verses doe clearly teach. And thus the word *(all)* is to be vnderstood (although vpon another occasion) in Gal. 4. 26. *Ierasalem which is above is free, which is the Mother of us all,* that is, *us all* who are the *children* of God, believers in Iesus Christ. Thus much for the opening of that Scripture.

A fifth Scripture propounded by them to Iustifie their opinion, is that in Iohn 1. 29. *Behold the Lambe of* The fifth Scripture.

God which taketh away the sinne
the World.

Now that I may (as the Lord he
peth me) discover the mind of G
in this Scripture, and cleare it fro
that corrupt sence which they p
upon it : I will first shew in wha
severall respects or acceptations t
word (*World*) is taken in the Scri
ture, because herein lyeth the chie
difference between us: and then ma
application to the thing in hand.

The divers acceptations in whi
the word (*World*) is taken in Scri
ture, I conceive may be all compr
hended under these following.

First sometimes it is taken, & th
very often, for *that round compa*
of the Earth with the inhabitants the
of, especially mankind, which G
created and fashioned in the begi
ning, and hath renewed and govern
from time to time. Psal. 24. 1. and 9
12. Into this *World* Christ came, a
out of this *world* (after he done t
will of his Father) hee ascended
gaine to sit at the right hand of h
Father.

Second

Secondly, The word World is sometimes taken for *a part of the World* onely, and yet in a generall tearm is called the *World*, Iohn 12. 19. Acts 19.27.

Thirdly, It is sometimes taken, and that but seldome in the Scripture, but oftentimes in our ordinary speech, for *a great number or quantity of any thing*. Iames 3.6.

Fourthly, It is sometimes taken, and that very often in Scripture, for *the fading joyes, pleasures, riches, honours, and liberties which are here below*: as also, *for sinfull customes, evill manners, ungodly workes, worldly doctrines, and lusts*: as they stand in opposition to those joyes, riches, and honours, which are above: and those wayes, workes and doctrines which are according to the will of God, Rom. 12.2. Gal. 6.14. Iames 1. last, 1 Ioh. 2.15, 16, 17.

Fifthly, It is sometimes taken *for worldly or ungodly men*, as they stand in opposition to holy and godly men, the called and beloved ones of God, Mat. 18.7. Iohn 15.18, 19. and

17

17 9,14,16.1 Iohn 3 13. Rev.11
and 13.3.compared with vers.8.

Sixthly, The word world is so
times taken *for the Nation of*
Gentiles, who in Scripture are call
the *world in way of opposition to*
Iewish Nation, who alone were t
Church of God, untill the wall
partition was broken down by t
death of Christ. This is cleare fro
what is written in Rom. 11. 12.
the fall of them (that is of the Iew
be the riches of the world, and the
minishing of them the riches of
Gentiles,. And again, vers. 15. *If*
casting away of them be the recon
ling of the world. In this Scripture
is most evident, that the Nation
the Gentiles are called the *world*,
standing in opposition to the Iewi
Church. And thus also we are to u
derstand the words of Christ i
Iohn 17.21, 23. where he prayet
That the world may beleeve that t
Father sent him, and that the Fath
loved them, as he loved him. And i
Luke 12.30.compared with Matth
6.32. It is manifest, That the Gen
tiles

are called the Nations of the world. Thus much also the Apostle teacheth in Ephes. 2. 11. 12. *In time past* (saith he) *ye were Gentiles in the flesh, called the uncircumcision*, in way of opposition *to that which is called the circumcision in the flesh, made by hands. And at that time* (saith he) *ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world.* Doth not he here teach so much, That there was a time when the Gentiles were called the *world*, or the *uncircumcision*, in way of opposition to the *Jewish Church*, who were called the *circumcision* of the flesh, and enjoyed many great and glorious privileges.

Seventhly, The word world is sometimes taken *for all Nations of people, Jews, and Gentiles*, as standing in way of opposition to one nation of people only, Mat. 24. 14. Mark 14 and 16. 15.

Lastly, it is sometimes taken *for* the

the world to come, in way of o
tion to this present world, Ep
21. Heb. 2. 5. and 6. 5.

And having thus farre ma
trance into the matter, I will
proceed to the consideration
Scripture in hand, Ioh. 1. 29. *B*
the Lambe of God which taketh
the sinne of the world. By (
here they understand *all perso*
all men and women from first

Before I come to give the
and naturall meaning of this
pture, I shall first shew one
Reasons from the words t
selves to cleere them from the
rupt sence which they put
them.

The opening of this Scripture.

The first reason is taken fro
consideration of these words
keth away) *He* (*taketh away*
sinne of the world. The words
exceeding cleere, and full,
great force. He doth not say,
probable, or it is possible, *he*
take them away: but *he taketh*
away; that is, He *certainly*,
freely, *perfectly*, *powerfully*, and

ver taketh them away. And I am nfident that the words *take away, taken away, and taketh away,* hen they are ſpoken of things one, or to be done, do alwayes ſignifie in Scripture a *perfect powerful, bſolute*, and *compleat removall* or *king away* of things: ſo that the ings do not remain any more. I ould give many Scriptures to rove this: but I will content my lf with a few, which I deſire may well noted, Eſa 6. 7. *Thine iniity is taken away*, Rom. 11. 27. *This is my Covenant with them when I ſhall take away their ſinnes*, Heb. 10. 9. *He taketh away the firſt, that he may eſtabliſh the ſecond*, 1 Ioh. 3. 5. *And ye know that he was manifeſted to take away our ſins.* So that in the Scripture Language *to take away* thing, it is *powerfully, throughly, perfectly*, and *for ever to take it away*, ſo to remove it as that it come not into remembrance any more. And therfore the reaſon why there was a remembrance of ſins once every year under the ſacrifices of the Law

Law, was because those sacri
could not *take away sinne*, Heb
3,4. Implying, that if their sins
been *taken away* by those Sacri
then they should never have b
remembred any more. Theref
conclude, that when Iohn said
the Lambe of God, *he takeb*
sins; wee are to understand, h
removeth them, *or taketh them*
as makes to the *perfection* and
vation of those from whom he
keth them away: so as they shal
ver come into remembranc
gainst them any more. Agreeab
that of *David*, Psalm 103.12.
far as the East is from the West
far he removeth or taketh aw
transgressions from us. And this
be further manifest, if we cons
what it is to *take away sin*. Now
take away sinne, in the Script
sence, is to take away the *merit*,
ges, *power*, *dominion*, *Lordship*,
strength of sinne: so as neither
one or the other shall ever retu
again any more. And therfore wh
it is said, Rom. 11. 27. *This is my*

ver

ant with them, when I shall take
y their sins: He saith in the for-
r verse, *There shall come out of*
n *the Deliverer, and shall turn a-*
ungodlinesse from Iacob. And in-
d, this is the office and power of
Deliverer, *to take away sins and*
odlinesse in all respects; not only
espect of *merit* and *wages*, but
trength and *Lordship* also. So that
who have their sins *taken away*,
y have the *merit* and *wages* of
r sinnes *taken away*: they have
ungodlinesse, disobedience, dark-
e, pride, and *rebellion* of heart *ta-*
away: and are enabled by the
wer of this Deliverer to turn un-
Christ, and believe in him. And
refore repentance and remission
nnes alwayes goes together in
ipture, either expressed or un-
stood. Neither do I read that the
of any are said to be *remitted*,
such to whom the Lord giveth
ntance also, enabling of them to
rn and believe in him. Not that
entance is a condition of remis-
: but to teach us, that these

two

two are never ſeparated, but a*lly, perfe*
given together (as being lin*ay thei*
within another) by this L*oſt fully*
God, this Deliverer, this Pr*ently* un*t*
Saviour, who giveth repen*ther Sac*
Iſrael, and remiſſion of ſinn*ent*, wh*i*
I ſay further, That he ſo *take*ures for
ſinne, both the *merit*, *ſtren*e ſins o
power of it, as that neither *t* latter
nor the other ſhall ever aga*in*eed this
upon thoſe, or any of tho*ſe power* of
whom it was *taken away*. *power*
the meaning of that place of *ins*: for
his *firſt Epiſtle*, 3. 5. *Yee k*obtained
*he was manifeſted to take a*all rede*m*
ſinnes, and in him is no ſinne. Adoe I kn
I have in part declared what any othe
take away ſin. we have

And this wil be further m*s perfect*
if we conſider in the ſecond Lamb o
who it is that *John* ſaith *take*the wor
ſinne, to wit, the Lamb of Go And
*Lamb of God which taketh a*the wo
ſin of the World: that is, The preſſed
of God, in giving himſelfe a ber) an
fice to God for the ſinnes ſider, t
World, doth (by the *price*, indiffer
and *vertue* of that *Sacrifice*) other :

lly, perfectly, and for ever take a-
ay their sins. And so he answers
ost fully, perfectly, and superabun-
antly unto those Lambs slain, and
ther Sacrifices under the first *Cove-*
nt, which did carnally, and as fi-
ures for the time present, take away
e sins of the people. *Levit.* 4. 32.
) latter end; and cap. 5. 6. And in-
eed this *Lamb of God*, by the *price* &
wer of his bloodshed, doth *perfect-*
, powerfully, and for ever take away
ns: for he thereby hath wrought &
btained, a most *perfect, full*, and *eter-*
all redemption, *Heb.* 9. 22. Neither
oe I know that he hath obtained
ny other redemption (in this sense
ve have now in hād) but that which
s perfect and *eternall*. And thus the
amb of God *taketh away* the sin of
he world.

And if any shall make scruple at
he word *sinne*, because it is here ex-
pressed Sinne (in the singular num-
ber) and not *Sinnes*: Let them con-
sider, that it is usuall in the Scripture
ndifferently to put the one for the
other: as is evident by comparing

Esa.

Esa. 53. 6. with 1 *Pet.* 2. 24. T
which *Esaias* calleth *iniquitie*
the singular number, *Peter* cal
iniquities, or *sinnes* in the pl
number. And again, by compa
Esai. 59. 20. with *Rom.* 11. 27.
which *Esaias* calleth *transgres*
Paul calleth *transgressions*. And
though *John* expresse it here in
singular number, yet is it most
tain that under this word *sinne*,
includeth *all sins* of all degrees
all times.

Now from all that I have
we are thus to understand
words.

The Lamb of God by the
and *power* of his blood-shed,
perfectly, *powerfully*, and *for*
take away the sinnes of the
Now how this doth agree to *all*
sons, or *to every man in the* world
leave to the consideration of the
derstanding Reader, who I d
not, will weigh these things toge
which I have declared, for the
ring of this Scripture from that
rupt sense which they put upon it

And having thus farre opened these words, I shall now come to the true and naturall meaning of them.

The naturall meaning of this Scripture.

By the *World* in this place, we are to understand the *nations of the Jewish Church.* And they are therefore called the *World,* because untill the *manifestation* of the death of the Lamb of God, they were shut out from all *priviledges,* they were *farre off,* they were the *Wild olive tree,* a *forlorn* and *hopelesse* people. For thus they stood in opposition to the *Jewish Church.* The nation of the Jewes were the *Church of God,* the Gentiles were the *World:* the Jewes were the *Circumcision,* the Gentiles were the Heathen, or the *uncircumcision:* The Jewes were *nigh,* in respect of many excellent *lawes,* and glorious *priviledges,* the Gentiles were *farre off,* as being without priviledges: The Jewes were the *naturall branches,* the Gentiles were the *wild Olive tree*: The Jewes did *enjoy Christ and God,* in respect of many glorious *Ordinances, Sacrifices* and

Psalm. 107 19, 20. Rom 11. 24. Ephes. 5. 12, 13.

Offerings, (which in their time were glorious) as many figures and ſhadowes of Jeſus Chriſt, the Gentiles were without Chriſt, having no *hope*, and *without God in the World*. The Jewes were *the people of God* and his *peculiar treaſure*, in reſpect of an *outward covenant*, the Gentiles were *not the people of God*. In theſe and the like reſpects, the Gentiles are called *the World*. And for the *World* this Lamb of God is now manifeſt, ready to be ſlain to take away their ſinnes. And therefore this Lamb of God ſtands here in oppoſition by way of power and excellency to all other Lambs. The Lambs ſlain under the Law, which are ſhadowes of Chriſt, extended no further then the Jewiſh nation, who were the Church of God: the Gentiles, who were the *World*, had no ſhare in them: But this Lamb of God, by the price and power of his blood-ſhed, *taketh away the ſinne even of the World*. O glorious myſtery! Here is a Lamb indeed, a Lamb by way of eminency: the Lamb of

God which redeemes this *uncircumcised world, this world without Christ, without God, without hope, without privileges, without law, without Ordinances.* And therefore *John* sets him out in this place with a note of attention & admiration, *Behold the Lamb of God which taketh away the sinne of the world.* Mind it well, and admire at it. This indeed is that glorious mystery which is so much spoken of in the Scripture, to wit, *That the Gentiles,* THE WORLD, *should obtain remission of sinnes, and salvation by the death of Christ,* *Ephes.* 2. 11, 12, 13, 14, 15, 16, 17. and 3. 5, 6, 7, 8. 1 *Tim.* 3. 16. *Esai.* 11. 10. and 42. 1. 6. *Jer.* 16. 19. *Mal.* 1. 11. *Matth.* 4. 15. and 12. 21. *Luke* 2. 32. *Acts* 28. 28. *Rom.* 15. 8, 9, 10, 11, 12. *Gal.* 3. 13, 14. And this is that which the Jewes so much stumbled at, and was so much enraged at, to wit, *That the Gentiles, the* WORLD, *the uncircumcision, the heathen*, a people *without privileges, without Lawes* and *Ordinances*, should be accounted *the people of God*, and obtain *remission of sins*,

and *salvation by Jesus Christ. Act.* 2
21,22,23. 1 *Thess.* 2.14,15,16.

Neither is that necessary or war
rantable, that in the Scriptures a
bove mentioned, we should unde
stand *every person*, or *every man a*
woman amongst the Genriles: for
is very usuall in the Scripture, t
speak of the Gentiles *indefinitely*, o
generally, and that in point of co
version and salvation, when but
remnant, or *residue* is understood.
will give you two or three instanc
for many. *Matth.* 12. 18. 21. *Ac*
10.45. and 11.1.18. and 13.48. a
14. 27. and 15. 3. conmpared wi
the 17. and 19 verses. In the thi
verse he speaks of the conversion
the Gentiles, *indefinitly* or *genera*
and yet who knoweth not, but th
a certain *remnant* or *residue* is unde
stood: which also is evident from t
17 and 19 verses. For there he a
plieth this conversion to a *residue*,
remnant. And the same is cleare a
in the other Scriptures above me
tioned. And why should we wrang
with God, or question the wisdom

of the holy Spirit, for ſpeaking to us after ſuch a manner. Thus much for the clearing and opening of that place in *John.*

A ſixt Scripture propounded by thē is, *John* 3.16.17. *For God ſo loved the world, that he gave his only begottē ſon: that whoſoever beleeveth on him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemne the world, but that the world through him might bee ſaved.* The greateſt difficulty in this Scripture lieth alſo in the word *World.* They ſay we are here to underſtand *all perſons*, or *all men and women in the world.* The ſixth Scripture.

In anſwer to which (before I come to give the natural meaning of this Scripture) I ſhall give two or three reaſons from the words themſelves, compared with other Scriptures, to cleare them from that corrupt ſence which they put upon them.

First, it is here ſaid, *God ſo loved the world. He loved the world*: yea, *he ſo loved the world.* Now I doe not

finde any where in Scripture, Th
God is ſaid *to love* any, and *ſo to lo*
them, but we are to underſtand
to be ſpoken of his *everlaſting, powe*
full, quickening, drawing, ſaving lo
in his Sonne. I finde the Scriptu
plainly ſpeaking to this purpo
1 *John* 4. 9. *In this was manifeſt*
the LOVE *of God towards* us. An
verſe 10. *Herein is* LOVE, *not th*
wee LOVED God, but that hee LO
VED us. And verſe 11. *Beloved,*
God SO LOVED us. Rom. 5. 8. *Bu*
God commendeth his LOVE toward
us. So alſo *Epheſ.* 2. 4. 5. *His gre*
LOVE wherewith HE LOVED U
and 5. 2. *Chriſt alſo hath LOVE*
us. Again, *Titus* 3, 4, 5. *The kindn*
and LOVE of God towards man a
peared. So alſo, *Rev.* 1. 5. *He LO*
VED us, and waſhed us from our ſi
in his own blood. All which places,
and others of the like nature, wher
mention is made of the love of God,
we are to underſtand to be ſpoken o
the *everlaſting, powerfull, quickening,*
pardoning, ſaving LOVE of God in
his Sonne: as is manifeſt to ſuch,

who

who read with understanding. And, as I said, I doe not know any Scripture that speakes of the *love of God* to men in sending or giving Christ for them (for this the thing in hand) but wee are to understand it to bee spoken of the *everlasting saving love* of God to them.

And this leads me now to the *second* thing considerable in the words, and that is, *He* GAVE *his onely begotten Sonne. God so loved the world, that he* GAVE *his only begotten Sonne.* Which words include in them, *his sending of him*, and *delivering him up to death*; for that which in this verse is called *giving*, is in the next verse called *sending*. Now I do not read any where in Scripture, that God is said to *give, send*, or *deliver his Son unto death*: or, that Christ is said, so to *give himself* for any: but wee are to understand therein the *everlasting blessednesse* and *salvation* of those for whom God *gave, sent*, or *delivered* him unto death.

And this followes naturally, and sweetly upon the former consideration:

on; to wit, That Gods *giving*, *ſa*
ding, or *delivering* his Son unto dea
is a fruit flowing from the *everlaſtin*
free, rich, ſaving love of God, bring
ing ſalvation unto all thoſe for who
God gave him. The Scripture is
bundant to cleare this, Gal. 1. 4. *H*
(*GAVE*) *himſelfe for our ſinnes*, th
he might redeem us from this preſe
evill world, according to the will
God and our Father. Thus Paul ſpea
keth concerning himſelfe, Gal. 2. 20
He loved me, and (*GAVE*) *himſelf*
for me. And thus he ſpeaketh alſo co
cerning the Church. Epheſ. 5. 25. 26
27. *Chriſt loved the Church*
(*GAVE*) *himſelfe for it*, *&c.* that
That which is now and ſhall be th
Church of God, ſanctified and glori
ous, it is ſo by vertue of Chriſts *love*
and *giving* himſelfe for it. To th
ſame pnrpoſe is that alſo in Titus
14. *He* (*GAVE*) *himſelfe for us tha*
he might redeeme us from all iniquity
and purifie unto himſelfe a peculiar peo-
ple, zealous of good workes, Hitherto
alſo agreeth that in Iohn 3. 17. *Go*
(*SENT*) *not his Sonne into the Worl*

When we reade in Scripture of Gods giving, ſending or delivering his Sonne nto death for any: we are therin to underſtand the bleſſednes & ſalvation of thoſe for whom God gave ſent, orde-livered him unto death, this is cleere from many Scriptures.

condemne the world, but that the world through him might be saved. And againe, Rom. 8. 3. *God (SENT) his owne Sonne in the likenesse of sinnes flesh; that the righteousnesse of the law might be fulfilled in us,* And verse 32, *He that spared not his owne Sonne, but (DELIVERED) him up for us all: how shall he not with him freely give us all things,* So also Rom. 4. 25. *He was (DELIVERED) for our offences, and was raised againe for our justification,* I will conclude this with that in the 1. Iohn 4. 9. *In this was manifest the love of God towards us, because that God (SENT) his onely begotten Sonne into the world, that we might live through him.* And verse 10. *Herein is love, not that we loved God, but that he loved us, and (SENT) his Sonne to be the propitiation for our sinnes.*

All these Scriptures teacheth us, (*and I know no Scripture to the contrary*) that Gods *giving, sending,* or *delivering* of his onely begottten Son into death, doth include in it the *blessednesse* and *salvation of all those*

for

for whom God *gave him, sent him* *delivered him* unto death.

Now then, to returne to the pl hand; If by the *love* of God in place, we are to understand the *lasting, powerfull, quickning, s love* of God; And if Gods *giving ding*, or *delivering* his Sonne death, doth include in it the *bl neſſe* and *ſalvation* of all thoſe whom *he gave him*, or *delivered* unto death; I doe then conclude by the *World* in this Scripture may not vnderſtand *all perſons*, o *men and Women* in the world f firſt to laſt: for then it would fo *that God loved all perſons in the w with an everlaſting, powerfull, quick ſaving love in his Sonne*: and *tha perſons in the World ſhould certain ſaved and bleſſed by Ieſus Chriſt.*

The naturall meaning of this Scripture.

But by *World* in this Scripture are to underſtand *the Nations of Gentiles* as ſtanding in *oppoſition* fore the death of Cnriſt) unto the *tionall IewiſhChurch.* The Jewes w (*within*) in reſpect of many glori privileges, the Gentiles were *w*

The Iewes were the *Church* in ſpect of that choiſe which God de of them, and the many excel- Lawes and ordinances which he e to them onely: the Gentiles re the *World*, as being a caſt-out ple, aliens from the common- lth of Iſrael, ſtrangers from the venants of promiſe, having no e, and without God in the *World*: s *world* it is which is here ſpoken *God ſo loved the WORLD, that he e his onely begotten Sonne, that ſoever believeth in him, ſhould not ſh, but have everlaſting life.*

A twofold glorious myſtery in this Scripture.

nd the words thus vnderſtood doe d forth to us a twofold glorious ſterie.

irſt, that God ſo loved that vncir- liſed, forlorne, hopeleſſe, former- rre off, (as I may ſay) forgot peo- the World, the nations of the Gen- , Aliens, ſtrangers, Common and leane, (as Peter cals them,) Wilde lts, creeping things, fowles of the re, (as the Lord expreſſeth them. s, 10.) that he gave his onely be- ten Sonne for them, to ſave them,

to

to give them remission of sinnes, everlasting life, through believing him.

I say in these words we have forth to us this glorious mysteries exceeding abounding love of God this World, which was hidden from former ages and generations, but made manifest in due time. *God loved the World, So* richly, *So* exceeding abundantly, *so* as was unknowne or heard of before, that *gave his onely begotten Sonne* to be redemption and salvation vnto the *The Sonne of man was lifted up for Nations of the World.* The brasen serpent (as all other shadowes of Christ and ordinances of the Law) was appropriated unto the Iewish nation onely: but the Son of man was lifted up, *That whosoever beleeveth in him should not perish, but have everlasting life.* These words, (*whosoever believeth in him*) doth not imply any power in lost man to come to Christ or beleeve in him; But they are expressed to shew, that there was a door of *life* and *salvation*, set open for

nations

ions, yea for this *most hopeleſſe* and *wretched WORLD* through the th of Chriſt. And therfore the Lord ſpeaking of his death, in Iohn 2. he ſaith, *And I, if I be lifted up the Earth, will draw all NA-ONS of the WORLD to beleeve in* Here is the exceeding riches of love of God magnified to this hopeleſſe world, in the death of Sonne, who never till now taſted ſweetneſſe of the ſame. And thus lowes in that place of Iohn. 3. *God ſent his Sonne into the world t is into or upon the Earth) to con-ne the WORLD that is the nations the world: but that the world through might be ſaved*, that is, He was not to execute vengeance upon this orne, formerly forgotten, caſt-out, eleſs world: but God ſo magnified free, rich, vnſpeakeable, unſearch-, everlaſting love to this moſt etched, moſt hopeleſſe *world*, that gave his onely begotten Son to die *them*, that they might certainely powerfully enjoy *life* and *ſalva-* through him. This I conceive to

be

be the true and naturall meanin
this Scripture.

And whereas some (who take
of the word (*might*) in this Script
doe say, that all persons in the w
(*might*) be saved: and that all (*mi*
be saved who are not saved: I d
them to consider that the w
(*might*) in this place doth carry i
the force of an vndoubted and a
lute certainty, and it is as muc
this place as (*shall*) be saved, or
certainly be saved; I shall propo
some other Scriptures (a few for
ny) to cleare up the truth of this
us. Gal. 1. 4. *He gave himselfe for*
sinnes, that he (*MIGHT*) *redee*
us from this present evill world, and
4. 5. *God sent forth his Son to red*
them that were under the Law, t
We might receive the adoption of So
Ephes. 5. 25. 26. 27. *Christ loved*
Church and gave himselfe for it that
(*MIGHT*) *sanctifie it, and that*
(*MIGHT*) *present it to himselfe a g*
rious Church. Titus 2. 14. *He ga*
himselfe for us that he (*MIGHT*) *re*
deeme us from all iniquitie. 1 Iohn.
9. *In this was manifested the love*

towards us, because God sent his befotten Sonne into the world that (MIGHT) live through him. Now ire the understanding Reader to der whether the word (*might*) eſe Scriptures doth not carry in force of an vndoubted certainty, n absolute promiſe or perfor- ce: to wit, that the thing *is done, all certainly, and undoubtedly* be e. And ſo in this place, where he , The world through him ght) bee ſaved: the meaning is, world through him *ſhall certain- d powerfully* be ſaved.

nd this will be yet more cleare, e conſider, what the holy Spirit neth, when hee ſaith, (*through*) The world (*through him*) ht be ſaved: that is, *Through his h, through his life, through the gi- forth of his Spirit to them*, ena- g them to beleeve in him unto everlaſting. And thus the world ved through him.

And thus I have cleared up the glorious myſtery which is held h to us in this Scripture, to wit,

That

That God so loved that uncirc
cised, forlorn, hopelesse, far-off
ple, the Nations of the Gentiles,
world, aliens, strangers, comm
and unclean, wilde beasts, creep
things, fowles of the aire, (so c
as standing in opposition to the J
ish Church) that he gave his o
begotten Sonne for them, that
might certainly be saved through

The second glorious mystery
forth in these words, is this, to w

That the onely way to life e
lasting, is through *beleeving* in
Sonne of God. *This is that right*
nesse which is of faith, which st
in opposition to the *righteousnes*
the Law. The righteousnesse w
is of the Law, saith on this wise,
man which doth these things, s
live by them. But here is anothe
new, a blessed lesson which the L
Jesus teacheth *Nicodemus*, & is w
ten for our learning, to wit, That
Son of Man is lifted up, that whos
ver *beleeveth in him*, should not
rish, but have everlasting life. We
not to understand beleeving in
Script

ipture, or any other of the like ture, to be mentioned as a con- tion or worke wrought by us: we are to understand it as ding in oppoſition to working life and ſalvation. The way to is not by *our workings*, or *our righteouſneſſe*: but in *receiving the righteouſneſſe of another*, to wit, of Lord Jeſus, through the faith the operation of God. And thus are to underſtand all theſe Scri- res which ſpeak of juſtification faith. We are not juſtified and ed by our own working, or our n righteouſneſſe, but in recei- g the righteouſneſſe of another, rough the faith of the operation God.

And thus (through the helpe of d) I have cleared this Scripture m that corrupt ſenſe which they upon it: and have declared the inde of God in it.

And thus that fore-named Scri- re (Ioh. 1. 29) and this doe agree one.

A Seaventh Scripture propound- The 7th ed Scripture.

ed by them is 1 Iohn 2. 2. T
words are these following, *A*
he is the propitiation for our sins: a
not for ours onely, but also for the s
of the whole world.

The opening of it. In which words (that I may d
clare the minde of God in the
and cleare them from that corr
sense which they put upon the
these things are considerable,
wit,

1. *First*, the propitiation it s
and that is, *Iesus Christ the righ*
ous, as he is here expressed.

2. *Secondly*, The end and bene
of this propitiation, and that
here expressed to be *for sins*, that
for the remission of sins.

3. *Thirdly*, The persons who
concern'd in the benefit of this pr
pitiation, and they are here e
pressed to be *We and the wh*
world. He is the propitiation for
sins, and the sins of the whole world.

But what are we to underst
in this place by the (wh
world.)

They say, We are here to u
derst

stand all persons in the world, or very man and woman in the world rom first to last. And hence they nclude, That Jesus Christ the righteous, is the propitiation for the sins f all persons in the world from first o last.

Some reasons to clear this Scripture.

I shall shew the unsoundnesse of his opinion, and of this interpretation of this Scripture, from two or ree considerations in the words emselves, with these depending n them.

1.

First, In the very same sense that *Jesus Christ the righteous* is *the propitiation for our sins*, in the very same sense, (and in no other) hee is the propitiation for the sins of the whole world: that is, he is the propitiation for sins under one and the same consideration onely. Now the holy Spirit teacheth us, (and it is best to give to his testimony) *Rom.* 3. 25. *That God set forth Jesus Christ to be a propitiation through faith in his blood.* The holy Spirit here teacheth us in what sense, or under what consideration, Jesus Christ is the pro-

pitiation or reconciliation for sinne
to wit, *through faith in his bloo*
that is, he is the propitiation for t
sins of those, and those onely, who
beleeve in him, for remission of si
And thus we are to understand
word (*Our*) in this place of *John*,
1 John 5. 13. *is the propitiation for OVR sins*: t
is, for us who (through his pow
doe beleeve in him unto righteo
nesse. For it is well known that
writes here unto beleevers, such
beleeved in Christ unto remissio
sinnes. And in the very same s
wee are to understand that in
fourth chapter of this Epistle, v
10. *Herein is love, not that We lo*
God, but that he loved us, and sent
Sonne to bee the propitiation for
sinnes: that is, such or so great is
love of God, that he hath given
remission of sinnes, and reconciliat
with himselfe through faith in
blood of his Sonne. To the same p
pose also is that in *Rom.* 5. 10. *W*
We were enemies, We were reconci
to God by the death of his Son: t
is, through faith in his death, as

ſt plain from the former part of chapter. And verſe 11. *We joy in through our Lord Ieſus Chriſt, whom we have now received the nement.* Wee have received the onement: that is, we are reconci- to God through faith in Chriſt. w then, if the holy Spirit witnes Jeſus Chriſt is the propitiation, econciliation for ſinnes, *through th in his blood*, and no otherwiſe: that he is no propitiation, recon- tion, or redemption to any, but *ugh faith in his blood only*: I then lude, that by the whole world is place, we can in no wiſe un- ſtand all perſons, or every man woman in the world.

he ſecond reaſon is taken from conſideration of the end and be- t of this propitiation, and that re expreſſed to be *for ſins*, that for the remiſſion of ſins. Who- er have a part or intereſt in this pitiation, they have all their fully and perfectly remitted to n, waſhed away in his preci- blood. There is not one perſon 2.

to or for whom Christ is a propi
ation or reconciliation, but he h
all his sins washed away in his p
tious blood, and shall certainly
saved. Therefore this cannot ag
to all persons in the world.

Thirdly, something is to be lear
from the connexion of these wo
with those before-going, *If any*
sin (saith he) *we have an Advo*
With the Father, Iesus Christ the r
teous: And he is the propitiation
our sinnes; and not for ours onely,
also for the sinnes of the whole Wo
Hence I conclude, that all those
or to whom Jesus Christ is the p
pitiation, he is for them an *Ad*
cate also. And though some do se
rate between the propitiation
advocation, saying, That hee is
propitiation for many, for whom
is not an *Advocate*: yet certain
these two are so inseparably link
together, that thoughwe must dis
guish them, yet we must not, yea
cannot separate them. There is
advocation without *propitiation*, bu
a weak, empty, and beggarly bene

that it goeth alone without *advocation*. And surely those who doe understandingly know what is the end and benefit of this *propitiation*, and under what consideration Jesus Christ is the *propitiation for sinnes*, to wit, *through faith in his blood*: they will acknowledge with me, that all those for or to whom Jesus Christ is the *propitiation*, he is for them an *Advocate* also. And how this can agree to all persons, or to every person in the world, I leave to the consideration of the understanding Reader.

And having thus farre cleared the words from that corrupt sense, it is needfull that I shew what is the true and naturall meaning of them.

I desire therefore it may be considered, that this expression (*the whole world*) is diversly taken in Scripture.

Sometimes for the whole compasse of the earth, with the creatures in it. So wee are to understand that expression of *Elihu*, in *Iob*. 34. 13.

Sometimes for the glory, riches, and pleasures of this present world.

So it is taken in *Math.* 16.26. *Ma* 8. 36. *Luke* 9.25.

Sometimes for the generali of all Nations, as ſtanding in o poſition to a little or ſmall numb amongſt them. So it is to bee take in *Rev.*12.9.10. and 11. verſes com pared together. And chapt. 16. 1 *1 John* 5. 19. In theſe Scriptures t generality of people of all nations the world, as wicked and ungodl doe ſtand in oppoſition to the lit or ſmall number of beleevers amo them.

Sometimes this expreſſion (*t whole world*) is taken for all nation and kindreds of people, as ſtandi in oppoſition to one nation or ki dred of people onely. So it is take *Matth.* 26. 13. *Mark* 14. 9 *Rom.*1. 8. And ſo wee are to under ſtand that of *Mark* 16. 15. Goe ye into all the world, and preach th Goſpel unto every creature; that i Goe yee amongſt all nations an kindreds, and tongues and people and preach the Goſpel to them. An thus (*by the whole world*) in this place

The natural meaning of the words.

ce of *Iohn*, we are to understand nations & kindreds of the world, standing in opposition to one cor-, or one part, or one nation of the rld onely. This then is the mea-g, *to wit, Iesus Christ the righte-who is our advocate with the Fa-, he is the propitiation* or reconci-ion *for our sinnes*, who amongst *Jewish* nation doe beleeve in him to righteousnesse: *and not for ours y*, but also *he is the propitiation* or onciliation for the sinnes of those o amongst all nations of the ole world, do and shall hereafter eeve in him unto righteousnesse. he words thus considered, doe d forth unto us a two-fold glori-mystery, to wit,

It is well knowne that Iohn did nextly vvrite unto the beleevers amongst the Ievvs.

A tvvofold mystery in the vvords.

First, That there is no remission innes, reconciliation, or redem-on, but onely through faith in the od of Christ, which cleanseth us m all sinne. This is the meaning that place in *Rom.*3.25. God hath forth his Son to be a propitiation ough faith in his blood. And so tands in opposition to the Law

of

of works, which ſaith on this wo
The man that doth theſe things, ſ
live by them. This indeed is a gl
ous myſtery, which is the ſumme
the Goſpel, Jeſus Chriſt is the p
pitiation or reconciliation thro
faith in his blood. Neither is th
any remiſſion of ſins, reconciliat
or redemption, but onely thro
faith in the blood of Jeſus Chriſt.

Secondly, that the grace of G
by the death of Chriſt, is more ab
dantly enlarged and ſtretched fo
then in former ages and generatio
Untill the death of Chriſt, t
which was revealed (which wa
figures and ſhadowes) was limi
and bounded unto the Jewiſh n
on onely, as it were in a corner of t
world: but in theſe after ages
generations, by the death of Chr
it was enlarged and extended u
all nations of the world. And thi
the meaning of that place in t
fourth chapter of this Epiſtle, v.
We have ſeen and doe teſtifie that
Father ſent the Sonne, the Savio
the World. Where it is to bee no

at the saving, redeeming, or reconciling of the world, that is, the manifestation of the rich love & grace of God to the nations of the Gentiles in giving remission of sins & salvation to them by Jesus Christ, doth directly and properly belong to the *Father's sending of his Sonne*. Wee have seene and doe testifie that the Father (*sent his Sonne*) the Saviour of the world. This is indeed a glorious mystery. And thus Jesus Christ the righteous is the propitiation, reconciliation, or redemption for the full and perfect remission of the sinnes of the whole world. And thus, the whole world without any difference, shall have remission of sins and everlasting life, through faith in the blood of Christ.

Now judge thou, understanding Reader, whether this that I have said be not agreeable both to this Scripture in hand, and many others also.

Another Scripture propounded by them is that in John 6. 51. The words are these following, *The bread that I will give, is my flesh, which I will* The 8th Scripture.

I will give for the life of the World. By *World* here, they understand, as before, all persons, or every man and woman in the world.

The clearing of the words by reasons.

I shall propound one or two reasons from these words, and those before-going to cleere them from that corrupt sence which they put upon them.

1 First, I desire the Reader warily to observe, that whereas it is said in this verse, *I will give my flesh (for) the life of the world.* It is said above in the 33. verse, *The bread of God is he which cometh down from Heaven, and giveth life (VNTO) the World.* So that, to be life (*for*) the world, it is to be life *unto the World*, in Christs meaning.

2. Secondly, if any shall doubt what life is here meant, Let them know, that it is no other then *everlasting life*, or *life for ever*; as it is expressed in the 47. and 51. verses. I therefore conclude, That if Christ thus give himself to be life *for* the world, that is, to be everlasting life *unto* the world: we cannot understand that

by

by the *world* in this place is meant all persons, or every person in the world. But by *World* in this place, we are to understand (as I conceive) the Nations of the Gentiles, who are here called the *world*, and in other places, the *Heathen*, the *uncircumcision*, as standing in opposition unto the Jewish Church, who alone in their times had the enjoyment of many glorious priviledges. The naturall meaning of them.

And thus there is a glorious mystery held forth in these words, to wit: A mystery in them.

That *Manna* (as all other things also which were for the time present shadowes & figures of Christ) was *appropriated* by God unto the Jewish Nation only. And therefore they say, *Our Fathers did eat Manna in the Desert*, verse 31. And Christ agreeth to it, *Your Fathers did eat Manna in the Desert*, verse 49. No other Nation in the whole world had a *propriety* in these glorious priviledges, which were lively figures of Christ, but the Jewish Nation

tion onely. But this *true bread* Je
Christ, he is not limited unto t
Jewish Nation only, as that Man
was: but he is sent of God *to gi*
life, everlasting life unto the Nat
of the Gentiles, the Heathen, the Wor
And here is the excellency of th
Manna, according to what he sai
verse 33. *The bread of God is he Wh*
cometh down from Heaven, and give
life unto the World. And this is a m
stery which the Scripture muc
speaketh of, to wit, the salvation
the Gentiles by Jesus Christ. Th
much briefly concerning th
Scripture.

The ninth Scripture

A Ninth Scripture propounde
by them is John 4. 42. The word
are these following, *And they sa*
unto the woman, Now we believ
not because of thy saying: for we
have heard him our selves, and know
that this is indeed the Christ, the Sa
viour of the World.

The naturall meaning of it.

By world here they understand,
as before, *all persons*, or every per-
son in the world. I shall be brief in
the clearing of this Scripture. It is
well

well knowne to every understanding Reader, that the *Samaritans* with whom Jesus was now dealing, and by whom these words are here uttered) were the Nations of the Gentiles, which the King of *Assyria* placed in *Samaria* when he carryed away the Israelites captives, 2 Kings 17.24. These Nations of the Gentiles are called the *world*, as standing in opposition to the Jewish Church, being a *people farre off* as it were *forgotten*, and *without hope* untill the manifestation and suffering of Christ in the flesh. With this *world*, as being a first fruits of the calling of the Gentiles, Jesus Christ is now dealing, and by his power reveales himselfe and grace to them, whereby they tasted and knew his love and grace towards them, and their redemption and salvation by him: for no lesse then so is the meaning of the words. Mark it, In the verse before-going it is said. *Many more believed because of his own word*; that is, His word was mighty and powerfull in them, opening

pening their understandings
know him, and perswading th
hearts to receive him or believe
him. Upon this they make this
lemn profession of him and his
wer in them, *Now we believe* (
they to the woman) *not becaus*
thy word: for we have heard him
selves (that is, we have felt the
and power of his word in
hearts) *and we know* (that is,
know by most sweet and com
table experience) *that this is ind*
the Christ, the Saviour of the wo
That is, We who hitherto have
the out-cast world, doe now kn
Jesus Christ, and his grace and
wer in us, and wee are able to
not upon hear-say, but upon know
ledge & experience from his ow
teaching, that hee is thus becom
the Saviour of the *world*, and th
the world now doth enjoy salva
on by Jesus Christ. Here is a pre
ous mystery, and here is the pre
ous knowledge of it. This is inde
the naturall meaning of the Ho
Spirit in this Scripture, which w

no wise agree to their interpretation of it.

Another Scripture propounded by them, is John 12.47. The words are these following, *If any man hear my words, and believe not, I judge him not; for I came not to judge the world but to save the world.* The tenth Scripture.

By *world* here, as before, they understand *all persons*, or *every person* in the world. In answer to which, consider

First, It is here said, *Christ came (SAVE) the world.* Now by (*saving*) in this place, we are to understand no lesse then a *compleat, perfect, powerfull, everlasting saving or salvation*: for so it stands in opposition to *judging* or *condemning* in this place, as it doth also in John 3. 17. The clearing of it.

Secondly, (as that which follows naturally upon the former) it is said, *Christ (CAME) to save the world.* Now without controversie, Whatsoever Christ was *sent to* doe, or *came* into the world to doe, he did fully and perfectly perform the

ſame: for as it was his *delight* to d
ſo, Iohn 4. 34. So he was enable
with *power* alſo to do the ſame, E
63 1. Therefore he is bold to affir
even before his Father who ſen
him, when he is now ready to lea
the world; *I have finiſhed the Wo*
Which thou gaveſt me to do, Iohn 1
4. And therefore when we read i
Scripture that the Sonne of G
(*came*) for ſuch an end, or to d
ſuch a work, we are to underſtan
that he did *verily* and *perfectly*, a
fully performe and finiſh the ſam
The Son of God did not his wor
by *halues:* for he had both *will* a
power to finiſh and fulfill the ſam
Now if theſe two things be we
conſidered, it will be clear to t
judicious Reader, that we cann
underſtand theſe words accordi
to their ſence: for then it wou
follow that every perſon in t
world ſhall *certainly* and *powerfu*
be ſaved.

The natu-rall mean-ing of the vvords.

But by the *World* in this Scriptur
we are to underſtand the nations
the *Gentiles*, who (as I have decl

ted) are oft times in Scripture called the world, as ſtanding in oppoſition to the Jewiſh Church, as being a people (untill the manifeſtation and ſuffering of Chriſt in the fleſh) *caſt out a farr off*, and as it were, *forgetten*. *Theſe nations of the Gentiles, this World, the Sonne of God came to ſave*. He came not to judge, that is, to *condemne*, to take vengeance upon this *caſt-out, farr-off, forgotten, moſt wretched World*, theſe gentile nations: but he came to magnifie the exceeding, ſuperabounding riches of the grace of God to them, in bringing ſalvation to them by his death.

This interpretation of this Scripture, I ſhall confirme from two or three reaſons ſet downe by the holy Spirit in the words before going.

First, when certaine Greeks (which were of the Gentile nations) came up to worſhip at the feaſt, and deſired to ſee Jeſus: He being made acquainted with it, ſaid, verſe 23. *The howre is come*

that the Sonne of man should be glori-
fied: that is, The time is now com
that the Sonne of man shall begl
rified in bringing salvation to th
Gentiles by his death. This is th
much fruite of his death, which h
speakes of verse 24. And hither
also tends that in verse 28. *Fath*
glorifie thy Name: then came there
voyce from heaven, I have both gl
rified it, and will glorifie it again
that is, I will more abundantly
then formerly, magnifie my grac
and power by thy death, which
now at hand.

Secondly, (as depending upo
what before goeth) The Lord Jes
saith, verse 31. *Now is the judg-*
ment of this world. By judgement
here, we are to understand *right*
ousnesse, deliverance, or salvation
and by the *world*, we are to unde
stand the *Nations of the Gentiles*
and by the word (*now*) in th
place, we are to understand th
time of his *personall death*, o
lifting up upon the Crosse. This th
is the meaning, to wit, Now th
I s

I am ready to be offered up upon the Crosse, Now is the *judgement, righteousnesse, deliverance*, or *salvation* of this world, that is of the Gentile nations. This is a glorious mysterie, And so it is sweetly and fully agreeing to what was before propheſied by Esa. 42. 1. *I have put my Spirit upon him*, he *shall bring forth judgement*, that is, *salvation* to the Gentiles. And so it is expressed by Christ himselfe, Mat. 12. 18. *I will put my Spirit upon him, and he shall shew judgement to the Gentiles.* And verse 21. *And in his Name shall the Gentiles trust.* minde it, what was before propheſied, is now fulfilled. *Now is the judgement of this world; Now shall the Prince of this world be cast out.*

Thirdly (as yet depending upon what before goeth) He saith in verse 32 *And I, if I be lifted up from the earth will draw all men to me. This he speake signifying what death he should dye*; that is, By the power of my death upon the Crosse, I will draw all Nations of men to me, to

be saved through faith in me.

I desire the Reader to lay these things together, and then to judge whether my interpretation of the 47. verse be not agreeable to the mind of God.

And whereas it is said in the former part of the vers, *if any man heare my words and believe not, I judge him not*: the meaning is, I doe not now judge him, I do not *now* sit upon my Tribunall to execute vengeance that is reserved unto another time or day, as it is expressly said in the next verse, *The word that I have spoken, the same shall judge him in the last day.*

Thus much for this Scripture.

The Eleventh Scripture.

Another Scripture propounded by them is, 2 Cor. 5. 19. 21. The words are these following. *God was in Christ reconciling the World to himselfe not imputing their trespasses unto them, and hath committed to us the Word of reconciliation. For he hath made him to be sinne for us, who knew no sinne, that we might be made the righteousnesse of God in him.*

By world in this place they understand, as before, *all persons*, or every person in the world.

In way of answer to which, I shall declare two reasons from the words themselves, to cleare them from that corrupt sense.

The clearing of the words by reasons.

The first reason is taken from the consideration of the *time*, of which the holy Spirit here speaks, where he saith, *God was in Christ reconciling the world to himselfe.* The *time* (I conceive) of which the holy Spirit here speaks, is the *actuall* or *reall manifestation and suffering of Christ in the flesh*; I mean, his *personall death*, or the offering up of his owne body unto death upon the tree. Is it not manifest that hee speakes of *this* death in the 14 and 15. verses of this chapter, (which words I have before opened) where he saith, *That Christ DIED for all?* And these words have their dependance upon those. It is true indeed, in respect of *purpose* he died before the foundation of the world, 1 *Pet.* 1. 20. In respect of *promise* he died from the foundation

of the world, *Rev.* 13. 8. In reſpect of *divers ſhadowes and figures* (which were appropriate onely to the Jewiſh nation) he died all along under that diſpenſation, *Heb.* 9-7,8,9,10, But his *perſonall manifeſtation and death* was once in the end of the world, *Heb.* 9. 26. And indeed his *perſonall manifeſtation and death*, as it was more *wonderfull glorious, and myſticall* (in reſpect of the declaration of the wiſdome, power, and grace of God, which did more wonderfully ſhine forth in it) then either the promiſe or ſhadowes of his death: So it was more *wonderfull and glorious* then thoſe, in reſpect of the *power* and *fruit of it alſo*. His death in *promiſe* was exceeding glorious: his death in *ſhadowes* was very glorious alſo for the time preſent; but not ſo glorious, fruitfull and powerfull as his *perſonall death*, which did *excel in glory*. The *power* and *fruit* of this was the breaking down of the partition wall which was between *Jewes* and *Gentiles*: it was the *bringing of life and ſalvation* unto all nations

ns of the world. This I conceive
he meaning of that saying in *John*
,24. *Except a corn of wheat fall in-*
the ground and die, it abideth alone:
if it die, it bringeth forth much
uit. His *own death* brought forth
ch fruit. And to this purpose is
t also in the 32. and 33. verses.
nd I, if I be lifted up from the earth,
ll draw all men to me. This he spake
nifying what death hee should die.
om whence it appeares, That his
rsonall death was marvellous pow-
full to bring forth abundance of
it, even so much, as the *drawing of*
men, that is, *all nations of men*, to
e knowledge of himselfe, and the
joyment of salvation through him.
r as the *personall manifestation* and
ath of Christ was a *Wonderfull, glo-*
s, new thing, a great mystery, (*Esa.*
3.18.19. *Jer.*31.22. 1 *Tim.* 3.16.)
o the *power* and *fruit* of it is a *new*,
Wonderfull thing also, such as never
efore was heard of. This is that
hich was foretold by the Prophet
Esa. 43. 18,19,20. *Behold, I will do*
a new thing: now it shall spring forth,
shall

shall ye not know it? I will even ma
a way in the Wilderneſſe, and rivers
the deſert: The beaſt of the field ſh
honour me, the Dragons and the Owl
becauſe I give waters in the Wilde
neſſe, rivers in the Deſert, to gi
drink to my people, my choſen. Mu
the myſtery of the words, and y
wil ſee ſo much held forth in them,
alledge them for, to wit, the brin
ing in, or the ſaving of *Beaſts, Dr*
gons, Owles, that is, the *Gentiles*, wh
are here likened to ſuch wild creatu
and that not onely, or *ſimply*, in r
ſpect of their *naturall eſtate*, b
comparatively alſo, as in oppoſitio
to the Jewiſh Church, as being n
owned, or regarded, or honored wi
any lawes or ordinances, concerni
Chriſt, but caſt out, as it were in
a wilde, hopeleſſe condition, witho
lawes, without go vernment, wit
out priviledges, even like wild
beaſts, Owles and Dragons; I ſa
in theſe words is prophetically he
forth to us the bringing in, and th
ſaving of theſe wilde, brutiſh, hop
leſſe, fierce, wretched people, by th
glor

rious and wonderfull power of death of Chriſt. This very ſame ng alſo is foretold in the 42. chap- of this Propheſie, verſe 9. to 17 conſiderat on of which I leave to e underſtanding Reader. The ſame ng (I conceve) is chiefly aimed at the holy Spirit in this Scripture have now in hand. It is ſaid in 17. verſe, *Old things are paſt a- y, behold all things are become new:* t is, old figures and ſhadows, ſuch like things are paſt away, God hath now wrought new ngs; he hath given his own Son die, *that is new:* and in the death Chriſt, hee hath reconciled the orld to himſelfe, *that is new alſo,* n ſuch a thing as never before s in being, untill the Son of God ffered in the fleſh.

Thus I have, with what brevity d plainneſſe I could, declared the *ne* of which the holy Spirit here eakes of, when he ſaith, *God was in hriſt reconciling the world to him- lfe*: that is, when Chriſt ſuffered the fleſh, when he *died perſonally*,

Then,

Then, I say, *Then God was in Ch*
reconciling the world to himself
Hence I conclude, that by the Wo
in this Scripture, we can in no wi
understand *all persons*, or every pe
son in the world from first to last.

The second reason for the clearin
of the words from that corrupt sens
is taken from the consideration o
the *Nature* of this reconciliation
which is here spoken of. This r
conciliation of the world unto him
selfe, is no other thing then the re
mission of all their sinnes through
faith in Christ: It is no lesse the
making them the righteousnesse o
God by Jesus Christ. And therefore
when he saith in this place, *That Go*
was in Christ reconciling the world
unto himselfe, hee saith in the ver
next words, *not imputing their trespa*
ses unto them.

Now according to this Scriptur
not to have sin imputed, it is to b
truly blessed. And therefore, th
very same thing which David in
the 32. Psalme calleth, *the not im*
puting of sinne, Paul in Rom. call
lesse

h, the imputing of righteousnesse through faith in Christ. And so farr I know, we never reade of the *imputing of sinne*, or *the imputing of righteousnesse*, but onely through faith in Christ. So that, when it is said, *God imputed not their sins to them*, we understand that *he imputed the righteousnesse of Christ to them*, through faith in him: or that they were *made righteous through faith in Christ*. And so it agreeth with that in the 21. verse, where it is said, *He was made sin for us, that we might be made the righteousnesse of God in him*: that is, we who believe in Christ, (for he speakes of himselfe and other helievers) *are made the righteousnesse of God in him. And thus God was in Christ*: that is, in the death of Christ, *reconciling the world unto himselfe, not imputing their trespasses unto them*: that is, giving them the remission of all their sins, and putting them into a condition of perfect righteousnesse and true blessednesse, through faith in Christ. Of this power

Rom. 4. 11 22. 23. 24.
James 2. 23.

power indeede was the *perſon*
death of the Son of God, thus
reconcile the world unto God
and this power of his death ha
run along ever ſince in all ages,
the miniſtry of the Goſpel, unti
this time, and ſo ſhall do untill th
myſtery of the Goſpel be finiſh
ed.

Now if the *time* and the *natu*
of this reconciliation be well con
ſidered, And if we rightly unde
ſtand what the holy Spirit meanet
when he ſaith, *God was in Chri*
reconciling the world unto himſelf
We can by no meanes underſtand
the *world* in this place to ſignifie a
perſons, or every perſon in the
world from firſt to laſt.

But by *world* in this place, we
are to underſtand the Gentiles
who by the power of the death o
Chriſt (and not untill then, excep
ſome firſt fruits) were reconciled
to God, through faith in him. This
th en is the ſumme and meaning of
thſe words, to wit, *God was in*
Chriſt (that is, in the dea h of
Chriſt)

riſt) *reconciling the world* (that
the Gentiles) *unto himſelfe, not
uting their treſpaſſes unto them*;
t is, giving them remiſſion of
their ſins, and putting them in-
condition of perfect righteouſ-
ſe, and true bleſſedneſſe, through
h in Chriſt, wrought in them
the power of God in the mi-
ry of reconciliation. And thus
I conceive) this Scripture a-
eth moſt ſweetly with that in
m. 11. 11. 12. 13, 14, 15. In
ich place the *Gentiles* are called
world as ſtanding in oppoſition
Iſrael according to the fleſh; This
ld is ſaid to be *reconciled*; The
e of this reconciliation is upon
ſtumbling of the Jewes at Je-
Chriſt crucified, and the preach-
of Jeſus Chriſt crucified unto
Gentiles; The nature of this
onciliation of the Gentiles is no
e then ſalvation through faith
Chriſt; all which the under-
nding Reader will finde out in
peruſuall of this Scripture. And
us the words of God do moſt
ſweetly

ſweetly accord with one anoth
Thus much for this Scripture.

The twelfth Scripture.

Another Scripture propounded them is Heb. 9. 26. The wor are theſe following. *But now on in the end of the world hath he appe ed to put away ſin by the ſacrifice himſelfe.* The ſum of which wo is this, to wit, that Jeſus Chr did appeare in the end of t world, perfectly and powerfully put away, or take away ſinne, that once giving of himſelfe a ſacri fice for ſinne. This indeede is certaine truth: but that he did for all perſons in the world fro firſt to laſt, this Scripture doth n affirme. In the 28. verſe, it is ſai He was once offered to beare t ſins of many, that is, perfectly a powerfully to take them aw from them, in reſpect of the ma and Lording power of them. Ther fore minde it, whenſoever y reade in Scripture that Chriſt di *beare ſins, take away ſins, or put way ſins.* We are to underſtand leſſe then the *perfect* and *power*

the meaning of it.

take

taking away of all ſins, both in reſpect of the merit and captivating power of them by the application of the vertue and power of his death unto them. And I am ſure this cannot be underſtood of all perſons in the world. I ſhall ſay no more concerning this Scripture, becauſe the words are cleare in themſelves.

Another Scripture propounded by them is Luke 2. 30. 31, 32. The words are theſe following. *Mine eyes have ſeene thy ſalvation, which thou haſt prepared before the face of all people: A light to lighten the Gentiles, and the glory of thy people Iſrael.* The thirteenth Scripture.

By (*all people*) as it is expreſſed in the 31. verſe, they underſtand, it ſeemes, all perſons, or every perſon in the world from firſt to laſt.

But doubtleſſe, by *all people*, we are to underſtand, in this place, *all nations of people, or kindreds of people*, as ſtanding in oppoſition to one nation, or kindred of people onely. And thoſe words in the 32. verſe The meaning of it.

will cleare this interpretation: for those which he calleth *all people* in the former verse, he calleth the *Gentiles*, and *thy people Israel* in this verse: that is, not thy people *Israel* onely, but the *people* of the *Gentiles* also: that is, *All nations of people whatsoever*, And it is usuall in the Scripture to mention *all people*, when as, *all nations*, and not *all persons* is understood. Read Psalm. 67. throughout Rom. 15. 11. In this place of Luke then, conceive, the holy spirit doth tell us thus much, to wit, that the exceeding riches of the grace of God was now ready to be magnified and manifested to *all nations* or *people*, not to Israel onely, but to the Gentiles also, in bringing light and salvation, and glory to them by the death of Christ. This is that which was foretold by the Prophet Esa. 42. 6. 7. *I will give thee for a Covenant of the people, for a light of the Gentiles: To open the blinde eyes, to bring out the prisoner from the prison, and them that sit in darkne*

* Read Psalm 67. throughout Rom. 15. 11.

darknesse out of the prison house. And chapter 49. 6. *And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Iacob, and to restore the dissolations of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth.* This latter Scripture, doth agree almost word for word with that place of Luke. And this is the summe, to wit, That God *formerly promised*, and hath *now performed* to magnifie and manifest the exceeding riches of his grace to *all nations of people*, without any difference, in bringing, or giving light & salvation and glory to them, by the manifestation and suffering of Christ in the flesh. The which mystery was not in being untill the time appointed of Christs *personall* manifestation and suffering in the flesh. These things being well considered, it will be manifest to the understanding Reader, that it is a perverting and darkning of this Scripture, to conclude from hence, that Jesus Christ died

or ſuffered for the ſins of *all per-ſons*, or *every perſon* from firſt t laſt.

The fourteenth Scripture.

Another Scripture propounded by them is, Iohn 11. 50. 51, 52. The words are theſe following, *Ye conſider not that it is expedient that one man ſhould die for the people, and that the whole nation periſh not. And this he ſpake not of himſelfe: but being high Prieſt that yeere, he prophecied that Ieſus ſhould die for that nation: And not for that nation onely, but that he ſhould gather together in one the children of God that were ſcattered abroad.*

Wherefore they alledge this Scripture to juſtifie their opinion, I know not.

The meaning of it.

I ſhall briefly diſcover what I conceive to be the minde of God in it. The 51. and 52. verſes do interpret the 50. verſe. In which two verſes there are two great myſteries declared, by way of propheſie, *to wit*, *Firſt*, that Jeſus Chriſt ſhould die for *all nations of people*, both Jewes and Gentiles: for

Tow myſteries in the words.

when

when he ſaith in the 51. verſe *That he ſhould die for that nation*; he meaneth the Jewiſh nation: And when he ſaith in the following verſe, *And not for that nation onely, but that he ſhould gather together in one the children of God that were ſcattered abroad*: he meaneth, the outcaſt Gentiles: for ſuch a ſcattered, diſperſed, outcaſt, hopeleſſe people were they (as I have before proved) untill they were gathered to the Lord, and into the fellowſhip of his body by the death of Chriſt. And if any ſhall aske, why they are here called, *the children of God*? I anſwer, They are ſo called in this place, (as I conceive) not according to what they were for preſent, as though they were the children of God before they were gathered unto him, by the power of the death of Chriſt: but according to what they ſhould be hereafter, as a bleſſed fruite flowing from the power of the death of Chriſt. And ſo we are to underſtand (as I conceive) thoſe words

of Chriſt in Iohn 10. 15. 16. and thoſe of Paul Epheſ. 5. 25.

The ſecond myſtery declared in theſe words is, the glorious ſaving power of the death of Chriſt; for when he ſaith in the 51. verſe, *That he ſhould die for that nation*: he meaneth, *that he ſhould ſave them, that he ſhould bring them to God, that they periſh not.* And the words following do teach ſo much: for he there ſaith, *And not for that nation onely, but that he ſhould gather together in one the children of God that are ſcattered abroad.* The force of the words lyeth in that expreſſion of *gathering together*: whereby we are taught, that ſuch is the glorious and ſaving power of the death of Chriſt *to gather together ſcattered, and loſt, and out-caſt ones.* And we are here further taught, *That to die for them,* and *to gather them together in one*, is one and the ſame thing, as is plaine by comparing the 51. and 52. verſes together. So that in the Scripture ſenſe, *to die for them,* it is *to ſave them,* it is *to bring them*

them to God, it is *to gather them from their scattered lost estate, into an Estate of fellowship with God, and one with another in him.* For it is impossible to *separate* betweene Christs dying for lost men, and his gathering of lost men to God by the power of his death. This Scripture, being thus cleared, is of sweet consideration, but in no wise tending to justifie their opinion.

The two last Scriptures.

Two other Scriptures, propounded by them are, Acts 13.47. Esa 46 9. I put both these together, because in summe, they are both one. The one set down by way of prophesie, the other by way of performance.

The words in Esaias are these following, *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the Earth.* In the Acts, the words are, *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the Earth.*

I shall briefly open the words, and then it will appear how unfitly they urge them to justifie their opinion.

I have set thee, or given thee (speaking concerning Christ) *to be a light to, or of the Gentiles*; that is, Thou shalt be a light in them, revealing in them, and giving to them remission of sinnes, salvation, life everlasting through faith in Christ. Thou shalt cause the light of the glorious Gospell of Christ to shine into their hearts. I have before proved (and so much is taught in the words now in hand) that untill the death of Christ, the Gentiles did wholly sit in darkness, being denied of God all those Lawes, Ordinances, Oracles, Priviledges, Miracles, which the Jewes enjoyed, by the appointment of God, as so many meanes whereby Christ did gloriously, for the time present, shine forth among them.

Rom. 5. 15. But now, as it is written, *To whom he was not spoken of, they shall see: and they that have not heard, shall understand.* So that, *the people which sate in darkness, saw great light: and unto them which sate in the region and shadow of death, light did spring forth.*

And

And whereas, it is ſaid in the next words, That thou ſhouldeſt be (*for ſalvation*) unto the ends of the earth. Theſe words doe juſtifie the interpretation of the former; for ſuch a light is Chriſt, *giving ſalvation, or bringing ſalvation* unto all thoſe to whom he is a light; that is, Hee revealeth himſelfe in them, drawing their hearts to believe in him unto life everlaſting. And therefore, it is ſaid in the next words. *As many as were ordained to eternall life, believed.* For indeed, thus Chriſt is light and ſalvation to us, as he reveales himſelf in us, drawing us thereby to believe in himſelfe unto ſalvation.

And if any ſhall object, that it is here ſaid, He (*ſhould*) be for ſalvation. I anſwer, The word *ſhould*, or *might*, in this Scripture (as in others of the like nature) doth ſignifie no leſſe then *ſhall*, He *ſhall* be my ſalvation unto the ends of the earth. And therefore Eſaias ſaith in Chap. 52. 10. *The Lord hath made bare his holy arme in the eyes of all the Nations: and all the ends of the earth SHALL ſee*

the

the salvation of God. They *shall* see it; that is, they *shall* look upon Jesus Christ, and believe in him, and be saved by him. As it is written, *Look unto me, and be ye saved, all the ends of the earth.*

And whereas it is here said, He shall be for salvation unto the *(ends of the earth:)* the meaning is, unto all Nations, or Kindreds of the earth. And Esaias, in the forenamed place, doth make it plain, The Lord hath made bare his holy arm in the eyes of *all the nations*, and *all the ends of the earth* shall see the salvation of our God. And here is this mystery likewise forth in it, to wit, That whereas untill the death of Christ, the mysteries of salvation, under many shadowes, was limited onely to the Jewish Nation: now, by his appearing and suffering in the flesh, those mysteries are not onely more cleare in themselves, as being wholly unvailed by the sacrifice of himselfe: but also the benefit of them is enlarged farre and wide unto all the nations of the earth, who before had

d never heard of, nor known the eetneſſe of them. And now was filled what was written by the ophet, *Behold my ſervant ſhall pro-r, he ſha. be exalted, and be very gh. As many were aſtonied at thee, be-ſe his viſage was marred: So ſhall ſprinkle many nations, the Kings ſhal t their mouths at him: for that which th not been told them ſhall they ſee, d that which they had not heard, ſhall ey underſtand.*

And this is further to be minded the place we have in hand, That e Gentiles, and the ends of the rth belong both to one and the me people.

This then is the ſumme of the ords, to wit, I have given thee to e a light to the Gentiles, to open eir eyes, to ſet up a heavenly light n them, to give them the knowledg Chriſt, and faith in him, that ſo hou mayeſt bee for ſalvation unto ll the nations of the earth.

This myſtery was not in *being* un-till the manifeſtation and ſuffering of Chriſt in the fleſh.

Now

Now then let the understandi
Reader judge, if this Scripture be
not unwarrantably urged by the
to maintain their opinion of Christ
dying for all persons, or every per
son in the world from first to last

And thus (as the Lord hath help
ed me) I have examined the several
Scriptures propounded by them
and declared the minde of God in
them.

The reasons vvhich some pro-pounded to justifie this opi-nion.

I now proceed to the consider-
tion of some reasons propounded
by them, to prove (as they con-
ceive) that Christ died for the sins
of all persons.

And they are these following:

1 Firſt, because (say they) Christ
and the Prophets, and Apostles did
so teach, Esa 53. 6. Iohn 1. 29. and
16, 17. and 6. 51. and 12. 47, 48.
1 Cor. 15. 3. 2 Cor. 5. 14, 15.

2 Secondly, because (say they)
Christ required them so to preach,
Mat. 28 18, 19. Mark 16. 15. Luke
10. 5. and 24. 47. Rom. 16. 26.

3 Thirdly, because (say they) the
Saints are commended for belie-
ving

ng ſo, Iohn 4 42. 1 Iohn 4.14.

Fourthly, becauſe (ſay they) it is condemning ſinne in any, hearing e Goſpell, not to believe ſo, to it, that Chriſt died for their ſins. ohn 3. 18 19. and 12.47, 48. and 16 1 Iohn 5.10. 4

Theſe four reaſons I find expreſ- d by Mr. *Lambe* in a little boek.

To their firſt reaſon, I anſwer, hat neither Chriſt, nor the Pro- ets, nor the Apoſtles did ſo teach. nd as for the Scriptures they al- dge (to prove as they conceive, eir opinion) to wit, Eſa 53.6. Ioh. 39. and 3.16,17. and 6.51. and 12. 47, 48. 2 Cor. 5.14,15. I have before oved, that they held forth no ſuch ing: And I have at large declared e naturall meaning of each of em; And therefore I ſhall ſay no ore in this place concerning em: but referre the Reader to the nſideration of what I have at rge above ſaid. And as for the Scripture 1 Cor. 15.3. (of which I ve formerly ſaid nothing) where is ſaid, *Chriſt died for our ſinnes ac-* The tryall of them. 1

cording

cording to the Scriptures: I answer doth he there say that Christ died for the sins of *all persons*, or *every person*? Doth he not say, Christ died for (*our*) sins? that is, for us who receive him, and believe in him, and stand fast in his grace and righteousnesse; He died for *Our* sins, and we shall be saved by him, as he plainly speakes in the first and second verses. This is that Gospel which he here speakes of, and remindes the Brethren of, to wit, That the alone way whereby to attaine unto righteousnesse, remission of sins, and salvation, is onely through faith in the death of Christ, and standing fast in the grace and righteousnesse of the Lord Jesus. So much in answer to the first reason.

2. Secondly, (say they) Christ required his Apostles and Disciples so to preach. And for this purpose, they alledge Mat. 28.18.19. Mark. 16.15. Luke 10.5. and 24.47. Rom. 16.26.

I answer, Christ indeede commanded his Disciples to go forth un-

to

all nations, and so make Disciples: as is expressed by Matthew. And it is true also, that when he sent them forth, he commanded them, *Into whatsoever house ye enter, first say, Peace be to this house*: as it is expressed by Luke. And it is written also by the same Luke, *That repentance and remission of sins should be preached in the Name of Christ among all nations, beginning at Jerusalem.* And it is true also, as Paul expresseth it, *That the Gospel and the preaching of Jesus Christ, is now, by the Commandement of the everlasting God, made knowne to all nations for the obedience of faith.* But doth any of these Scriptures, or any other say that Christ required them to preach that he died for the sins of *all persons*, or *of every person?* Or can it be proved that this opinion of theirs is the Gospel of Christ? And as for that of Luke 10. 5. (which may seeme most difficult) where it is said, *Into whatsoever house ye enter, first say, Peace be to this house*: We must understand, that their declaration of peace,

peace, unto whatſoever houſe th
come, was a *miniſteriall* (not an
ſolute or *powerfull*) declaration
peace; or a *miniſteriall ſalutation*,
Well-wiſhing to that houſe. And
it is expreſſed in Mat. 10. 12. *A*
When ye come into an houſe ſalute i
that is, *with* all happineſſe, and peac
and ſalvation to it. *And if the hou*
be worthy, or as Luke ſaith, *If t*
Sonne of peace be there: that is, If
manifeſt his grace and power
them, perſwading their hearts
receive you, and embrace yo
words, *then ſhall your peace*, or *ſalu*
tion, or well-wiſhing, *reſt upon th*
houſe: if not, *it ſhall turne to you*
gaine. So much in anſwer to their ſe
cond reaſon.

Thirdly, (ſay they) The Saint
are commended for believing ſo. Fo
this purpoſe they alledge, Iohn 4. 42
1 Iohn 4. 14.

I anſwer, The Saints in Scripture
did not believe ſo, to wit, that Chriſt
died for the ſins of all perſons, or o
every perſon from firſt to laſt. Nei-
ther is it any commendation, before
God,

God, unto any of the Saints who do ow believe ſo: ſeeing the Scriptures ightly underſtood, holdeth forth no ch thing to us. And as for thoſe laces of Iohn 4.42. and 1 Iohn 4.14. hey admit not of ſuch an interpre- tion as they put upon them, but ach another Doctrine, which is ho- , precious and glorious: Both hich things I have largely declared bove, in the opening of thoſe Scri- tures.

Fourthly, becauſe (ſay they) It a condemning ſin, to any, hearing e Goſpel, not to believe ſo, to wit, hat Chriſt died for their ſin. For his purpoſe they alledge, Iohn 3.18, 9. and 12.47.48. and 16.9. 1 Iohn 5. 10.

I anſwer, It is moſt true, that whoſoever (though formerly never ſo ſinfull) heareth the word of Chriſt nd believeth in him, that is, receiv- ng him for our Saviour ſubmitteth o his righteouſneſſe, truſteth in his race, hath everlaſting life, and ſhall ot come into condemnation, but is aſſed from death to life. And it is

also most certaine, that whosoever doth not believe in Jesus Christ, nor submit to his righteousnesse, nor trust in his grace, nor kisse his Septer, but trusteth in his own righteousnesse, or loveth to continue in wayes of darknesse, disobedience and rebellion against Christ: every such one is in the estate of condemnation, none of his sins are forgiven, but they are all and every one of them charged against him, and he, with all his sins upon him, lyeth naked under the bitternesse and terrour of the just wrath of Almighty God. For indeed there is no other way whereby we can escape the wrath of God, and attaine remission of sins and everlasting life, but onely through believing in the righteousnesse of another, to wit, the Lord Jesus: And whosoever is drawne, by the power of the Father to believe in Jesus Christ, he is righteous even as Christ is righteous, he hath all his sins covered with the righteousnesse of Jesus Christ. But whosoever doth not believe in him, all his sins are uncovered, and

like a miserable, naked, sinfull guil-
cursed wretch, lieth with all his
nes charged upon him, under the
ath of God. This that I have said,
the very minde of GOD those
riptures above mentioned: none of
hich righly understood, doth in
y measure serve to justifie their
inion, of Christs dying for the sins
all persons. And whereas they say,
hat there is no other means where-
an unbeleever should become a
eever, then the hearing of this re-
rt, *That Christ died for the sinnes of*
alledging for this, *Rom.*10. 14.
How shall they beleeve in him of whom
ey have not heard? I answer, It is
ost true what the Scripture saith,
How shal they beleeve in him of whom
ey have not heard? But that such a
port as they speak of, is the Gospel
Christ, and that which should bee
reached as a truth of God, cannot
ee proved from the testimony of
od, in this, or other Scriptures.

Thus much in answer to the Scri-
tures and reasons propounded by
hem to maintain this opinion. In

which answeres it appeares, how greatly they are mistaken, and how much they erre in this matter from the right understanding of the Word of truth.

Divers errors attending upon the forementioned opinion.

And before I leave this point, I conceive it not unnecessary, to shew some other mistakes and errors, held forth by them, most of which doe attend upon this opinion, of Christs dying for the sins of all persons.

I shall not trouble my self nor the Reader with all the unsound passages of their severall books: but point at those which are most considerable.

And herein I shall referre the Reader chiefly to that fore-mentioned book set forth by *Thomas Lamb*, and others upon this point.

1 First, it is resolved, by them, upon the question, That all persons ought to beleeve, that all their sins, past, present and to come, are pardoned. To confirm this (as they conceive) they alledge, *Rom.* 3.28. *Gal.* 2. 16. *Col.* 1. 21,22. and 2.13,14. *Ephes.* 2.13,14, 15. This is the substance of what

ontained in the 13, 14, 15. lines of
age 4. and in the 19,20,21,22. lines
f page 5.

In anſwer to which, firſt, I con- *Anſwer*
clude, according to the Scripture,
That all the Prophets give Witneſſe un-
o Jeſus Chriſt, that through faith in
is Name, whoſoever beleeveth in him,
hal receive remiſſion of ſins.

Secondly, their concluſion is not greeable either to the ſcope or language of the Scripture.

Thirdly, the Scriptures they alledge, doe no wayes ſeem to juſtifie their concluſion: but are all of them ſpoken to, and of ſuch as actually, through the power of Chriſt, beleeve in him unto remiſſion of ſins, as the underſtanding Reader will eaſily diſcern.

Fourthly, this concluſion of theirs contradicts another concluſion of their own, in the 19,20,21,22 lines of page 4. Where it is reſolved, by them, upon the queſtion, That all mens ſins are not pardoned in Chriſt, as a truth to be preached to, and to be beleeved by all. Now if it bee not a truth to bee

preached to all, that their sinnes are pardoned in Christ, as they themselves confesse) How then can that conclusion stand firm, That all men ought to beleeve, that all their sinnes are pardoned? Shall they beleeve a thing which is not a truth? And thus themselves do contradict themselvesr

5 Secondly, it is affirmed by them, That nothing is required of any to make them partakers of remission of sinnes, but onely faith to beleeve the report of the Gospel. This is the substance of the 17. and 18. lines of pag 4. and 26. and 27. lines of the same page.

Answ. In answer to which, I desire thee Reader to take notice especially of one thing, to wit, That they make faith to consist in a *bare assent* to the truth of the Gospel. And, say they, nothing is required of any to make them partakers of remission of sins, but only faith to beleeve, or to assent unto the truth of the Gospel preached.

Surely the pretious faith of Gods elect

elect is of more glorious, excellent nature, And though an assent unto the truth of the Gospel, be included in all lively, or living faith, yet something else is required and found also in such a faith as embraceth and receiveth Jesus, Christ unto remission of sins.

Thirdly, it is resolved, by them, upon the question, That there are some evils which doe attend the unbeliefe of Gods own people: For, say they, God doth rebuke, chastise, and judge them with temporall judgements, helping them thereby, as his children, to mortifie the sinne which remaineth in them. This is the substance of the first question and answer in page 6. 3

I answer, That unbeleefe which remaineth in Gods owne people, is indeed an evill, as all sin is: but that those rebukes, chastisements, afflictions, or corrections, which God in Judgement, that is, in measure, righteousnesse and mercy inflicteth upon his own children, are properly evils to them, or are inflicted upon them *Answ.*

in the nature of evils, is not cleare to me from the testimony of Scripture. And they themselves confesse (as is most true) in the last question and answer of the same page, That all the sinnes of all beleevers, are so washed away in the blood of Christ, that the guilt of them doth not all remain against them. And surely if there be no guilt, there is no curse, no sting, no evill in those chastisements, which God as a Father, in love, in measure, and for their profit, doth inflict upon them.

4 Fourthly, it is resolved by them upon the question, That the sins of all unbeleevers are washed away in the blood of Christ, as a truth to be beleeved by all. To prove which (as they conceive) they alledge *Rom.* 3.22.23, 24,25. *John* 1.29. and 12. 47. Chap. 3.16,17. This is the substance of the 11,12,13,14. and 15. lines of the sixth page.

Answer I answer, First, the Scriptures they alledge, speak no such language, but the contrary, as will be evident to every understanding Reader. And for further

ther ſatisfaction, I refer the Reader to what I have already declared to bee the meaning of theſe Scriptures,

Secondly, it is moſt certain, that the ſins of no perſons are waſhed away in the blood of Chriſt, but ſuch who are drawn by the power of Chriſt to beleeve in him, *Rom.*3. 21,22,23.24, 25,26. 1 Cor.6.11. Titus 3. 3, 4,5, 6, 7.

Thirdly, they themſelves confeſſe, that not the ſinnes of any are pardoned, or remitted untill ſuch time as they beleeve in Chriſt. This is the ſubſtance of what they ſay in the fifth queſtion and anſwer in page 4. Now what difference is there between remiſſion of ſinnes, and waſhing away of ſinnes? I am ſure the Scripture maketh no difference. And I am ſure alſo, that ſuch who have their ſinnes remitted, or waſhed away in the blood of Chriſt (being juſtified perſons) ſhall certainly be ſaved.

Fifthly, It is reſolved, by them, upon the queſtion, that the ſinnes of beleevers are waſhed away otherwiſe then 5

then in unbeleevers. This is contained in the fifth question, and answered pag.6.

Answ. I answer, first, it is most certain that all the sinnes of those who beleeve in Christ, are perfectly and for ever washed away in his pretious blood. *Act.*10.43. and 13.39.

Secondly, it is as certain, that the sins of unbeleevers (whilst they continue in unbeliefe) are not pardoned nor washed away, but abiding in that condition, they abide under the power and merit of all their sinnes, and the wrath of God abideth on them *John* 3. 36. And I am sure, it is not agreeable either to the language, or meaning of the Scripture, to say, that the sinnes of beleevers are washed away otherwise then in unbeleevers.

6 Sixthly, it is resolved by them, upon the question, that the sins of glorified beleevers are otherwise washed away, then the sinnes of one yet remaining in the estate of grace not yet glorified. To prove this (as they conceive) they alledge 1 *Cor.*13.9,10,11, 12. *Col.*3.3,4. 1 *John* 3. 2. *Rom.* 8. 23.

. This is also expressed in the same
estion and answer, page 6.

I answer, first, they bewray much *Answ.*
eaknesse and ignorance in them-
ves in this their conclusion.

Secondly, the Scriptures they have
edged (as the understanding Rea-
r in the perusall of them may easily
rceive) doe not in the least mea-
e point at such a thing as they al-
ge them for.

Thirdly, it is certain, that the sins
all those who beleeve in Christ,
perfectly, fully, and for ever, even
this present life remitted, or washed
ay in the blood of Christ. Yea, all
ir sinnes are *now* as perfectly and
ly remitted, or washed away in
int of justification, as they shall be
the *Kingdome of glory* *Acts* 13.
. 1 *Cor.*6.11. *Heb.*10.17. 1 *John*
7. *Rev.*1.5.

Fourthly, it is indeed most cer-
in, that beleevers, or justified per-
ns, whilest they are in this earthly
abernacle, come farre short of that
ory which they shall enjoy at the
ppearing of the Lord *Jesus*. And
thus

thus indeed there is an unspeakle difference between the condition of a beleever in the state of mortality, and when mortality shall bee swallowed up of life. And this is that which those fore-mentioned Scriptures, alledged by them, teacheth us. But what is this to prove, that the sinnes of a beleever glorified, are otherwise washed away, then the sinnes of a beleever in the estate of grace, not glorified? This is to make remission of sins, or justification to bee imperfect to a beleever in this present life.

7. Seventhly, they say; That all persons doe enjoy an outward and temporall benefit by Christ, though it be neither preached nor beleeved. This is expressed, by them, in the 17 and 18 lines of page 7.

Answer I answer, It is not clear to me, that unbeleevers abiding in the estate of unbeliefe (mind that) doe enjoy any outward and temporall things as benefits to them. It is true indeed, they enjoy many outward things, *in themselves good and pretious*: but that they are in the nature of benefits, or

good

od things *to them*, or that Chriſt ed to procure outward and tempo- l benefits for them, as benefits *to m*, it is not cleare to me. But if I iſtake in this, or any other thing, I n willing to be informed.

Eighthly, their interpretation of 8. me paſſages of Chriſts Prayer, *Iohn* 7. is very unagreeable to the mind Chriſt.

Chriſts Prayer (ſay they) is to bee iſtinguiſhed in reſpect of the things rayed for. Some things (ſay they) ere *ſpeciall, onely belonging to belee- ers*, verſe 9. compared with verſes 1. 15. and 17. And ſome things, (ſay they) *are common to all*, and for uch things, Chriſt did pray for the *orld*, as verſes 21, 23. though not in reſpect of the things in ſpeciall, be- onging onely in peculiar to the *Saints*. And (ſay they) he onely pray- ed for the unity of the faithfull, as a means tending to cauſe the world to beleeve that his ſufferings for all is of the ſame nature, whether men beleeve it or not. This is the ſub- ſtance of what they ſay in the laſt

an-

anſwer page 7. and the firſt anſwer page 8.

Anſw. In anſwer to which I ſhall briefly declare, what I conceive, is the mind of Chriſt in theſe paſſages of his prayer, and therein I ſhall diſcover the unſoundneſſe of their interpretation thereof.

Firſt, thoſe for whom he prayeth, verſes 6. 11. 15. 17. *are actuall believers*, ſuch as were for the *preſent* called of God out of the world, and given to Jeſus Chriſt, thus much he often times expreſſeth in his prayer.

Secondly, thoſe for whom he prayeth, verſes 20. 21, 22, 23. are ſuch as ſhould *afterwards* (that is, from that time to the end of the world) through the power of Chriſt, in the miniſtry of the Goſpel, believe in him.

And whereas, he ſaith, in theſe verſes, That the (*world*) may believe: He herein aimeth chiefly at the converſion of the Gentiles, which he here calleth the *world*, as they are elſe-where called in other

Scriptures

criptures, as ſtanding in oppoſition to the Jewiſh Church.

And whereas, he ſaith, *That the (WORLD) may believe*: He doth not leave the matter as uncertaine: neither doth this word (*may*) in this place ſignifie any ſuch thing, as that they may believe, or they may not: But the words do carry an nndoubted certainty in them, and ſignifie as much, as that the *World ſhall believe*. And ſo much he ſaith in the 20. verſe, *I pray for them which ſhall believe in me, through the Word.*

And whereas he ſaith, *That the World may believe that thou haſt ſent me*: we are to underſtand, that according to the Scripture, *To believe that the Father hath ſent Chriſt*, is really and truly to believe in Chriſt. Thus much Chriſt teacheth us in John 16. 27. Where he thus witneſſeth of his Diſciples, *Ye have loved me, and have believed that I came out from God.* And againe in this 7. chapter verſe 8. *They have knowne ſurely that I came out from thee, and they have belived that thou didſt ſend mee:*

me: he meaneth, That the world may believe in him unto life everlasting. And therefore he enlargeth himselfe in verse 23. where he saith, *That the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

Againe, take notice, that this expression of Christ, that the world may believe that thou hast sent me, *is an entire petition in it selfe:* and runneth thus, *Father, I pray that the world may believe that thou hast sent me, and hast loved them as thou hast loved me.* And surely, the Father did heare, and answer him in all things, according to his prayer.

Lastly, take notice, that whereas he saith in verse 9. *I pray not for the World,* and yet here in verses 21. and 23. *he doth pray for the World:* We are to understand the world in these two places in a different sense. By the *World* in verses 9. We are to understand such as live and walke and continue to live in ignorance, disobedience and hatred against Christ. These are called the *world,* as standing

in opposition to whom the Father calleth, or draweth unto Jesus Christ; agreeable to that in Iohn 15. 18. 19. And thus, he prayeth not for the world, but for those whom the Father giveth him out of the world verses 6. 9.

By the *world* in verses 21. 23. we are to understand (as I said before) the *Gentiles*, which had not yet the Gospel of Christ preached amongst them, except some first fruits of them. These are called the *world*, in opposition to the Jewish Church, as being an out-cast people hitherto. And for the *world* hee here prayeth, that they through the power of God, in the preaching of the Gospel, may be drawne to believe in Christ, and *enjoy* the love of the Father in him.

What I have said, concerning these passages of Christs prayer, doth clearly discover their interpretation of the same to be unagreeable to the minde of Christ, both darkening the matter, and crossing the very end and power of Christs prayer. For is there any

such thing pointed at in Christs prayer, (verses 21. 23.) as that he onely prayeth (as they say) for the unity of the faithfull, as meanes tending to cause the world to believe that his sufferings for all is of the same nature, whether men believe it or not? I will onely say thus much, that there is not onely much darkness in their own words, but that they tend also to darken the words of the Lord Jesus.

9. Ninthly, they say that the sufferings of Christ and his prayer for all is of equall extention, as a meanes tending to cause them to believe; and if they do not, they are left without excuse. This is the substance of the latter part of the first Answ. page. 8.

Answer I answer, first it is most true that whosoever heareth the Gospel of Christ and believeth not in him, they have no cloake nor excuse for their sin.

Secondly, It is a grosse mistake, and contrary to the truth of Scripture to say, that Christs sufferings and

prayer

prayer are of equall extention for all.

Thirdly, whereas they say, that the sufferings and prayer of Christ for all, are of equall exrention, *as a meanes tending to cause them to believe, and if they do not, they are left without excuse*: This is to make the sufferings and prayer of Christ to be a weake meanes, without power: whereas they are mighty and powerfull for, and unto all those who are concerned in them, and not one shall faile to enjoy the uttermost benefit of them (who according to the abouniant grace of God) are concerned herein.

Tenthly, they say, we must di- 10.
stinguish redemption, in respect of price, and in respect of the end and application. Now the price (say they) is payd for all. This is the substance of the 26. 27. 28. lines of page 9.

I answer, I would know what difference they make betweene the payment of the price, and the application of it. If a ransome be payd,

is it not then applied? What is payment but application? So that in affirming the price is paid for all, they affirm that it is applied for the benefit of all. But if they ſay, *It is paid to the Father for all, though all have not the benefit of it*, I anſwer, It is a carnall and unrighteous diſtinction to ſay, that the Father hath received the full payment of the price for thoſe to whom he doth not powerfully apply the ſaving benefit of the ſame. And what is this but to charge either *Weakneſſe* or *unrighteouſneſſe* upon the moſt righteous and mighty God? as though he ſhould receive the payment of the price, or ranſome, at the hands of Chriſt for thoſe, to whom he will not, or cannot powerfully apply the ſaving benefit of the ſame?

And as for the Scriptures they alledge, *Heb.* 2, 9. 1 *Tim.* 2. 6. I have above in their proper places ſhewed the meaning of them.

And whereas they make ſuch a difference between the giving of the price for men, and to men: I have already declared, that the giving of the price

price for men and to men, according to the Scripture, signifieth the same thing.

Eleventhly, they say, although Faith and Christ bee not given to all, yet this hinders not but that he suffered for all: and this appeares (say they) in that some for whom hee is given, doe deny him. To confirm this, they alledge, 2 *Pet.* 1. 1. *Matth.* 21. 42. *John* 1. 11. These things are expressed by them in the 15, 16, 17, 18, 19. lines of page 12.

In answer to which, first let the Reader take notice how they mistake in putting faith before Christ. These are their own words: *To whomsoever God giveth faith, and so Christ.* And again, *To them he gives with that faith and that Christ.* And again, *Although Faith and Christ be not given to all.*

Now certainly, here is a great mistake in putting Faith before Christ. But concerning this, I will onely say thus much, That God in giving Christ into the heart of any man, gives him faith to receive him, or beleeve in him.

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Now certainly, here is a great mistake in putting Faith before Christ. But concerning this, I will onely say thus much, That God in giving Christ into the heart of any man, gives him faith to receive him, or beleeve in him.

Secondly, whereas they say, It appeares hee suffered for all, because some for whom he is given, doe deny him: I will prove their Argument it selfe (according to their sense) to be unsound, and then their conclusion from it, will further appeare to be unsound also. Their Argument is this, *That some for whom Christ is given, do deny him.* This they would prove from 2 *Pet.*2.1. *Math.*21.42. *John* 1. 11. that of *Pet.* seems the most strong for them, where the Apostle saith, *There were false Prophets also among the people, even as there shall bee false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.* They take much hold of these words of *Peter*, *They deny the Lord that bought them.* Concerning which Scripture in way of answer and resolution,

First, I say, that this Scripture in it selfe, and being rightly understood, is most holy, spirituall, and pretious.

Secondly, I say, that all those, whom Christ the Lord *buyeth*, or *redeemeth*, he redeemeth them *perfectly* and *for ever*:

ever: and not one of his redeemed ones ſhall *thus deny him*, or *be denied by him*, but ſhall be enabled to owne him, and ſhall be owned by him unto everlaſting, *Pſal.*107. 2. and 111. 9. and 130.7.8. *Heb.*10.38,39. And therefore when *Peter* here ſaith, *They deny the Lord that bought them*, hee doth not mean that ſuch perſons are *really* and *in truth* the redeemed, or bought ones of the Lord Chriſt: for that were to croſſe the truth of the Scriptures, and the nature, power, and end of the redemption of the Lord Chriſt.

But thirdly, he meaneth that theſe perſons here ſpoken of, are bought or redeemed *in point of profeſſion*, not in truth and reallity: that is, they do for a time, and it may be for a long time, *profeſſe themſelves* to be the bought or redeemed ones of the Lord Chriſt: they are ſuch as are much enlightned, and know much concerning the way of righteonſneſſe, concerning the Lord and Saviour Jeſus Chriſt, concerning his death and ſhedding of his pretious blood: they doe for a time

make ſhew to be waſhed and cleanſed from the ſinnes and pollutions of the world, and to caſt up all ſuch unclean wayes like a filthy vomit: and they make *large profeſſion* of receiving the Commandements of God, and walking in the wayes of righteouſneſſe: and in *reſpect of profeſſion*, they ſeeme to be living trees, and ſuch as bring forth much fruit of knowledge, obedience and righteouſneſſe: and upon a *profeſſion* of knowledge and holineſſe, they deſire to joyn themſelves with the Saints, and are received by them into the fellowſhip of the body, walking with them in the ordinances and worſhip of the Houſe of God. In a word, they are very Saint-like in profeſſion, making a large confeſſion of Jeſus Chriſt, profeſſing themſelves to bee the bought or redeemed ones of the Lord Chriſt. But after ſome time (having not the faith nor love of Chriſt within them, *having no root in themſelves*, or *having not the root of the matter in them*) in time of triall, and through covetouſneſſe, for the love of gain, or of the wages

ages of unrighteousneſſe, they turne
om the holy commandement, they
rſake the wayes of truth and holi-
ſſe, all their former fruit of righte-
ſneſſe, love and obedience, now wi-
ereth, and they now appeare to be
deed rotten and dead trees, what-
ever profeſſion of life, and fruitful-
ſſe they formerly made; they now
rn again, like the Dog to their vo-
it, & like the ſow that was waſhed,
their wallowing in the mire of ſin,
nd are like men that have forgot-
n that they were once waſhed and
urged (as they once profeſſed to be
e) from their old wayes of ſinne
nd uncleanneſſe: they ſcarce re-
ember what a profeſſion of righ-
ouſneſſe they once made, but return
ith greedineſſe to licke up their old
omit, and to wallow in the mire of
nne again: and whatſoever eſteem
hey did formerly profeſſe to have
f the grace of God, they now make
o other uſe of it, but to encourage
hem on in wayes of wickedneſſe:
nd though they did once walke like
aints, yet now they make it mani-

feſt.

feſt before all men that they nev
had a Saints heart, but were then
wardly dogs and ſwine, even wh
they did outwardly walk like Sain
Such a one in ſome reſpects was J
das, of whom the Scripture ſait
he was guide to them that tooke J
ſus, Acts 1. 16. 17. 18. In a wor
whereas they did once make a fle
riſhing confeſſion of Chriſt, and d
once profeſſe Chriſt to be their Lo
and Saviour, and themſelves to b
the Servants and redeemed ones
Chriſt, they do now deny him, a
diſhonour him, and walk altogeth
contrary to the love and obedien
of the Lord Chriſt. And by reaſon
theſe, and ſuch as theſe, it hath be
and is, that the way of truth is ev
ſpoken of. And thus I have ſhew
in what reſpects and under what co
ſideration theſe men are ſaid to be t
bought, or redeemed ones of the Lo
Chriſt, to wit, not in truth and rea
ty, as though it were indeed ſo: b
in point of profeſſion, they did pr
feſſe themſelves to be ſo. And tho
whom the Lord doth teach, to re
wit

th underſtanding, will eaſily derſtand in the peruſall of this hole ſecond chapter, that which I ve ſaid herein is the very minde of od. Hitherto alſo is agreeable ma- other Scriptures, 2 Pet. 1. 9. 1 Tim. 1. 2. and 3. 4. 5. Heb. 10. 25, 26, 27, 3. 38. 39. Acts 20. 30. Jude 4. to the o. And amongſt the reſt, conſider earily that in Acts 20. 30. Where aul ſpeaking to the Church of Ephe- s, he ſaith, *Of your own ſelves* (marke hat expreſſion, *Of your own ſelves, r from amongſt your own company*) *hall men ariſe ſpeaking perverſe, hings to draw away diſciples after hem.* And conſider alſo that of Jude, n verſe 12. (where he ſpeaking of he ſame men of whom Peter ſpeakes, who deny the Lord Jeſus, as is manifeſt verſe 4.) he ſaith in the latter end of that verſe, *They are trees whoſe fruit withereth, without fruite, twice dead, plucked up by the roots*: that is, In reſpect of their naturall eſtate, as fallen in Adam, they were dead; as indeed, all his poſterity, ſo conſidered, are. This

is

is the first death of these trees which Jude speakes of. But these men being planted where the Gospel is preached, professed, and held forth in power and simplicity (by those who are the called of Jesus Christ) they take upon them the profession of the Gospel, and for a time make a flourishing confession, living Saint-like, appearing as though they were living trees, bringing forth much outward fruit of knowledge and righteousnesse, forsaking many sins, and doing many things in themselves holy, good and righteous: and thus they appeare like living, fruit-bearing trees: but after a while, (not having life and root within) in time of tryall, and for covetous ends, they fall away from that profession, wither away by degrees in that love, knowledge and righteousnesse which they once made profession of, untill (after a while) they be *without fruit*, bringing forth nothing but bitter, unrighteous and deadly fruits. And this is the other,

and

d so a donble death, which Jude
re speakes of, which these trees
e under the power of. And thus
y *are trees whose fruits withereth,*
thout fruit, twice dead, plucked up by
e roots.

Thus these Scriptures (with o-
ers of the like nature) do teach
that many who have made a
ge and flourishing profession of
hrist to be their Lord and Savi-
r, and themselves to be his ser-
nts and redeemed ones, have fal'n
om that profession of Christ, de-
yed him and walked altogether
ntrary to him: But none of these
criptures, nor any other, do teach
at any who are Christs, his re-
emed ones, receiving him, or be-
eving in him, shall at any time
(o not one of them) thus deny
im or be denyed by him. I have
een the longer upon this place of
eter, comparing it with other
criptures, especially that of Jude
(which is the very same with it)
oth that I might declare what is
the minde of God in them, and
might

might also cleare them from those false interpretations, which some who pervert the Scriptures, would put upon them.

Thus having cleared this place of Peter, I shall now proceed to the other two Scriptures, to wit, Mat. 21. 42. Iohn 1. 11. which they alledge to prove, that some for whom Christ is given do deny him.

As for that place of Mat. 21. 42. where it is said, *The stone which the builders rejected*, &c.

Answer What serves this place unto, but to prove that some who professe themselves as though they were the onely builders of the Church, pull it downe. Some who in word and profession are much for God, and Christ, and his worship, do in the account of God, and accordingly to the judgement of the Scripture, no lesse then reject, or oppose the Lord Christ.

And as for that place of Iohn 1. 11. where it is said, *He came unto his own, and his own received him not*

wee

are to understand, that those *Answer*
no are here called Christs own,
the nation of the Jewes, who
called his own as concerning
flesh, because he was made of them,
came from them: according to
at, Rom. 1. 3. and 9. 5. These
ieed Christ came and sent unto,
d they, in respect of the genera-
y of them, received him not.
t those who are Christs own in a
ritual sense, that is, those who
redeemed through him, drawn
him, and loved of him, they do
ceive him, believe in him, love
m, and persevere in this faith and
ve, through his power, unto sal-
tion Iohn 13. 1. And thus in o-
ening these Scriptures, I have dis-
overed the unsoundnesse of their
rgument, their misunderstanding
f the Scriptures, and so conse-
uently the corruptnes of the con-
lusion which they draw from
hence.

Twelfthly, It is resolved, by 12.
them, upon the question, that no
man by nature, can know, or be-
lieve

lieve this Doctrine, (to wit, o
Christs redeeming all persons, d
ing for all persons) for (say they
it is a fooliſh Doctrine, and enmi
to the wiſedom of every natura
man, 1 Cor. 1. 23. and 2. 13. an
2. 14. Rom. 8. 7. 8. And the ligh
and underſtanding thereof (s
they) is onely had by the power o
the Spirit of God, 1 Iohn 4. 1
14. And all men naturally (s
they) are more averſe to this the
any other thing, Iohn 5. 44. Ma
23. 37. This is expreſſed, by the
in the 12. 13, 14, 15, 16, 17, 18, 19
lines of page 13.

Anſw. I anſwer, It is moſt true that e
very Doctrine of Jeſus Chriſt i
holy, heavenly, ſpirituall, and ev
ry naturall man is oppoſite and r
verſe to it, neither can any man re
ceive it, except he be taught by th
Spirit of God: And hitherto in
deed tendeth thoſe Scriptures a
bove mentioned, 1 Cor. 1. 23. an
2. 14. Rom. 8. 7. 8. 1 Iohn 4. 1
14. Iohn 5. 44. Mat. 23. 37. Bu
this doctrine of theirs, concernin
Chriſts

Christs redemption of all persons, is in it selfe an unsound Doctrine, a Doctrine of men, and not of Christ, and it is very pleasing to corrupt nature, neither did I ever see or finde Satan, or the world, or corrupt nature opposing this Doctrine, simply as it is a doctrine: but I have seene by experience that it is a very easie thing to entertaine and peremptorily to hold fast this opinion: yea, it is more easie and pleasing to corrupt nature, then some other corrupt opinions are: yea, some that are godly are too easily beguiled with it. Therefore their affirmation is unwarrantable, and the Scriptures they alledge are unrightly urged by them to that purpose.

Thirteenthly, they say, that the matter of free conveyance of power is offered in the covenant of grace, which would be conveyed thereby, were it not opposed, despised, or neglected. This is the substance of what is expressed, by them, in the 17. 18, 19, 20, 21, 22. lines of page 14.

In anſwer to which concerning the ſtrangeneſſe, unſpiritualneſſe, and cloudineſſe of theſe their expreſſions, I will ſay nothing. But whereas they ſay, the matter of free conveyance of power is *offered* in the covenant of grace: I ſay, that the power, grace, or mercy which is held forth in this covenant, *is abſolutely, freely, and richly promiſed.* And who knoweth not but there is a wide difference between an *offer*, and an *abſolute promiſe?* And I am ſure that whoſoever are truly acquainted with this covenant, they will readily acknowledge that ſuch is the nature thereof, that whatſoever power, grace, or mercy is contained therein, it is held forth by way of *free* and *abſolute promiſe*, and not of *offer* onely.

And whereas they ſay, The power which is offered in the covenant, would be *conveyed to them*, were it not oppoſed or neglected.

I anſwere, That there are none who have any part or ſhare in this covenant,

venant, but thoſe with whom the Lord doth freely make it. And as for all thoſe with whom hee makes the covenant, *hee doth powerfully ſubdue their ignorance, pride, and rebellion, and gives them power to receive, and embrace, and hold faſt the grace and mercy* (which according to the nature of the covenant) *is therein promiſed.* Therfore they are much miſtaken in the nature of the covenant of grace: for I doe not find *offers* only, but *free & abſolute promiſes* in that Covenant.

Fourteenthly, they ſay, That whoſoever doth beleeve that Chriſt hath ſuffered for the ſinnes of all perſons, they doe neceſſarily beleeve that there is the matter of eternall death in all, and do neceſſarily beleeve an infinite love extended to all. This is the ſubſtance of what is expreſſed by them, in the three firſt lines of page 16. 14

I anſwer, Firſt, it is moſt certain, that all perſons, by nature, are children of wrath, or of eternall death; and whoſoever beleeves this, they beleeve a truth.

But ſecondly, to beleeve that there

is *an infinite love extended to all*, is to beleeve that which the word of truth doth no where teach. That love which is *infinite*, is a love *without bound or limit, both in reſpect of the meaſure and time of it. That which is infinite, is without end.* Therefore whatſoever their opinion, of Chriſts dying for all perſons, doth neceſſarily tie them to beleve, I am ſure the Scripture doth not teach us to beleeve ſo. And beſides, great abſurdities and untruths doth neceſſarily follow upon ſuch beliefe: for then it will certainly follow, that all perſons ſhall enjoy the unſpeakable love of God unto eternity. And whereas they alledge *John* 3.16. It is moſt certaine, that this Scripture doth not teach us that there is an infinite love extended to all perſons from firſt to laſt. But becauſe I have already opened the meaning of this Scripture, I ſhall ſay no more of it in this place, but refer the Reader to what I have abovesaid thereof in its proper place.

15. Fifteenhly, they ſay, If Chriſt hath not ſuffered for all perſons, then the

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Question is, How shall I finde that hee hath suffered for me? But if I beleeve he hath suffered for all, then I doe necessarily beleeve that hee hath suffered for me. And again (say they) not to beleeve this, it takes away the certainty of faith from any man in respect of Christ: for if any man be excluded from the benefit of his death, I may be the person as soon as any other, and I have no ground to beleeve the contrary. And again (say they) No persons have any true ground to beleeve that Christ hath suffered for them, otherwise then he is declared in Scripture to have suffered for all. And no saving faith (say they) stands in opposition to this Doctrine of Christs suffering for the sins of all. These things are expressed by them in the 18,19,20, 21,22 lines of p.15. And in the 19,20,21,22. lines of p.16. And inthe 17.18,19, 20, 21. 22, 23 lines of page 21.

I answer, *First*, I have abundantly proved, and shall further prove, that this opinion, or doctrine of Christs dying for all persons, is not a Do- *Answ.*

ctrine of Jeſus Chriſt, nor agreeable to the Scriptures rightly underſtood. Therefore to make this the ground, or foundation of faith (as they doe) is to build upon a ſandy foundation; And if the foundation be ſandy, I am ſure the building cannot be ſtrong.

Secondly, ſuch a perſon is much to bee queſtioned for the truth of his faith (I ſay not for the ſtrength of his faith but for the truth of it) who hath no other, or better ground to beleeve that Chriſt hath ſuffered for him, then this, that hee hath ſuffered for all perſons. And it is much to be feared, that ſuch a one who thus ſpeaketh, and perſiſts in it, hath not yet felt the lively and powerfull workings of the Spirit of Chriſt within him, opening his eyes, and drawing his heart to come to Jeſus Chriſt.

Thirdly, although they ſay, That no man hath any certain ground to beleeve that Chriſt hath ſuffered for him, and that he is redeemed by Jeſus Chriſt, except he beleeve that he hath ſuffered for all perſons.

Yet it is moſt certain, that a ſinner

in whose heart and mind God is pleased to reveal JESUS CHRIST, and him crucified, giving him to see the pretiousnesse of CHRIST, and his need of him, drawing or calling him by his heavenly power to receive CHRIST, or beleeve in him for remission of sins, and life everlasting; teaching him to set a high price upon the righteousnesse of Christ, to embrace it, to trust in it, and to account all things besides losse and dung, enabling him withall by the same power, sincerely to love Jesus Christ, to kisse his Scepter, to confesse his Name, to deny himselfe, to take up his crosse daily and follow Christ: I say, It is most certain, that such a person doth freely beleeve in Jesus Christ, he is a justified person through faith in Christ, he is righteous in his righteousnes, Christ is his, & he is Christs, and he hath now no certain ground to beleeve, or to be assured, that indeed Jesus Christ is his Redeemer, and he is one of the redeemed ones of Jesus Christ. And then when God is pleased to goe yet fur-

ther, that is, to cleare up to him, by the teaching of his Spirit, the former gracious workings of God in him, and to witnesse to his heart by the same Spirit, his reconciliation and Sonship, hee is now sweetly assured and perswaded, upon good ground, that Christ is his, and hee is Christs, that Christ loved him, and gave himselfe for him, that hee is the Son of God in Christ, an heire of God, a joynt heire with Jesus Christ.

These things that I have said, are agreeable to the word of God, and to the cleare experiences of many Christians, who are, and know themselves to be, the redeemed ones of Jesus Christ, and yet see no ground from Scripture to receive that opinion of Christs dying for all persons. And as for them who are of that opinion, and make it the foundation of their faith, I advise them to take heed, that they build not their faith, hope, and comfort upon a sandy foundation. So much for this.

16. Sixteenthly, and lastly, it is resolved, by them, upon the Question, That

That this *Doctrine of Christs suffering for all*, is the subject matter of the *Gospel*; and that without this, no man hath any thing to preach to the world, no glad tidings, no remission of sins, no doctrine of reconciliation, no grace or peace at all. This is expressed by them in the 5,6,7,8,9,10, 11,12 lines of page 17.

I answer, *First*, it is most evident and certain, that this Doctrine of Christs suffering for all persons, is not the Doctrine of Jesus Christ, nor the subject matter of the Gospel, neither is such a thing found in the Gospel, nor in any part of the word of God, rightly understood.

Secondly, It is strange, that no man hath any thing to preach to the world, no glad tidings, no remission of sinnes, no doctrine of reconciliation, except he preach, that Christ hath died for all persons, and redeemed all persons. I find that the Preachers of the Gospel, of whom the Scripture makes mention, did dispense or preach that one and the same Gospel in a divers manner, or method, accor-

according to the different estate of that people to whom they were to preach, to wit.

Some of the Jewes had a more speciall hand in betraying and crucifying the Lord of life. Now in preaching to these, Their endeavour was to convince them that this Jesus, whom they had crucified, was indeed the Sonne of God, the very Christ, that holy and just one, whom God had raised from the dead, and set him at his owne right hand, there expecting untill all his enemies be made his foot-stoole: And they did further teach them, That there was no way for them whereby to obtaine remission of sins and life everlasting, but onely by this Iesus whom they had crucified: and therefore they did earnestly exhort them to returne to him and believe in him for remission of sins, that so they might never any more be remembred against them Acts, 2. 22. to 39. and chapter 3. 13 to 20. and chap. 4. 10. 11. 12. and chap. 5. 29. 30. 31. 32. 33. and chap. 7. 51. to 57. And thus Christ preached

ched himselfe to Saul, chapt. 9. 4. 5. *Saul Saul, why persecutest thou me?* And *he said who art thou Lord? And he said, I am Jesus,* (marke that, I am Iesus) *whom thou persecutest.* Whilst he is smiting of him to the earth, he declareth himselfe to be a Iesus, now ready to give him salvation in himselfe, through faith in him.

Againe the generallity of the Iewes made their boast of their priviledges of the Law, that they were circumcised, they were *Abrahams* seed, and God had made choyce of them, above all other Nations of the earth, to be a people to himselfe; They were very zealous in the observations of the Law, and trusted that in the enjoyment of the Priviledges, in the performance of the workes, and in the observations of the customes and ordinances of the Law, they should obtaine righteousnesse before God: for the Scripture saith they went about to establish their own righteousnesse, that is, they sought righteousnesse by the priviledges and workes of the Law. Now in preaching to these, they

they did endeavour to bring them off from that opinion which they had of these things, and that confidence which they put in these things, declaring to them, with much power and boldnesse, that there was no righteousnesse, nor salvation to be obtained any other way, but onely by the righteousnesse and grace of another, to wit, the Lord Iesus, through faith in him: *And that by him, all that believe are justified from all things, from which they could not be justified by the Law of Moses*, Acts, 13. 38. 39. agreeable to that Rom. 10. 4.

Againe, There were some from amongst the Gentiles, who did feare God, that is, they were worshippers of God, they preached, and gave much Almes, and were very devout in their conversation. Of this ranke was Cornelius and all his house, Acts 10. 1. 2. Such were they also to whom Paul speakes, Acts 13. 16. 26. Where you may observe, that besides *the men of Israel, the Children of the stocke of Abraham*, he speakes to another sort of men amongst these, *who did feare God*; that

is,

is, They did come together amongst the Iewes to worship God. Such a one also (as I conceive) was Lydia, before Paul did preach to her, The Scripture saith, *Shee worshipped God.* And such a one was that Ethiopian Eunuch, before Philip was sent to him, *He had beene at Ierusalem for to worship.* Now in preaching to these they did endeavour to bring them off, not from the things themselves, (orderly to be done) but from putting confidence in these things; preaching remission of sinnes, and salvation to them onely through faith in Christ, that so they might not look for peace and reconciliation with God, by these workes of righteousnesse which they did, (though in themselves good, and needfull for other ends) but onely by Iesus Christ, and faith in him. This is evident from all the forementioned Scriptures, Acts 8. 35. and 10. 36. to 44. and 13. 26. to 40. and 16. 14. and 17. 17.

Againe, There were some amongst the Gentiles, who were eminent for worldly wisedome, prudence and learning:

ning : they were great disputers and men of great abilities. These did glory much in their wisedome and learning, and accounted of most men, besides themselves, to be but fooles: and as for the preaching of Christ crucified, that was but a fooliſh thing in their apprehenſion. These are commonly in the Scriptures called Greeks, or Grecians, such as are wise. These are those of whom Paul speakes, 1. Cor. 1. 19. to 30. Now in preaching to these, or in disputing with them, They did endeavour to beat them off from that opinion which they had of themselves, and from that esteeme which they had of their wisedome, learning and prudence: teaching them that to know Iesus Christ and him crucified, is the greatest wisedome, and that all is nothing, except they know Jesus Christ, and believe in him, *Jer.* 9. 23. 24. *Acts* 9. 29. and 18. 4. 5. *Rom.* 1. 14. 15. 16.

Againe, The generality of the Gentiles were people that were given to grosse Idolatry, and other great impieties. These are in Scripture called Barbarians,

arians, Scythians; and ſuch as are nwiſe: For they were not eminent or wordly Wiſedome and learning, s the others were. Now in preaching o theſe, They did endeavour to conince them of the vanity and ſinfulneſſe of theſe practiſes, exhorting em earneſtly to forſake theſe vanies, and to turne to the living and ue God, and to believe in his Sonne eſus Chriſt, whom they did endeaour to make knowne vnto them. cts 14. 13. to 19. and 17. 18. to he end, and 26. 27. to 24. 1. Theſ. . 5. to the end.

Thus we ſee, That the Preachers f the Goſpell, of whom the Scripures make mention, in preaching to he World, they did preach that one nd the ſame Goſpel, in a divers manner, or method, according to the different eſtate of that people to whom they did declare the ſame. But in all this we doe not find (neither is it elſewhere found in the Scriptures) that they did declare to them, that Ieſus Chriſt ſuffered for the ſins of all perſons. But they did call upon them,

in

in the Name of Iesus Christ, to turn to him, to believe in him for remissi on of sinnes; declaring to them tha there is no way whereby men can ob taine salvation, but onely through Ie sus Christ: and that by him, whoso ever believeth in him shall receive re mission of sinnes, and evelasting life What I have said herein is agreeabl to the words of Christ in *Luke* 24.46 47. *It behoved Christ to suffer, and t rise from the dead the third day: An that repentance and remission of sinne should be preached in his Name amon all Nations, beginning at Jerusalem* From whence we learne, That t preach the Gospel to the World, or t the men of the world, it is to preach

Answ. repentance and remission of sinnes to them in the Name of Iesus Christ.

Now to preach repentance and re mission of sins to the world in the Name of Christ, it is to declare to them, and to call upon them in the behalfe of Christ, that they forsake and cast away all fleshly confidence, superstitious vanities, and wicked practises, and turne to Iesus Christ,

and

& believe in him onely for remission of sinnes: further declaring, That by him onely, whosoever believeth in him shall have remission of sins.

But it must be observed, That such as preach repentance as relating to the Law, as a legall worke or duty, as a condition of righteousnesse, life and salvation, as a preparation or qualification to Christ, or as something to be done by us before we can have Christ, or believe in him unto remission of sins; Such doe not preach repentance and remission of sins in the Name of Christ, they rather seeke to drive men from Christ, and bottom them upon some other foundation then Iesus Christ.

Now of the things which we have spoken, this is the summe: To preach the Gospel to the World, it is to declare to them the death and resurrection of Iesus Christ, and the authority which God hath given him to judge the quicke and dead at his appearing, calling upon them and beseeching them, in the behalfe of Christ, to forsake all fleshly confidence, superstitious

perſtitious vanities and ſinfull practiſes, to turne to Ieſus Chriſt and believe in him onely unto remiſsion of ſins and everlaſting life: further declaring to them, that there is no way for them whereby to eſcape the wrath of God, but onely through faith in Chriſt; and that through his Name, whoſoever believeth in him ſhall receive remiſſion of ſins, and the wrath of God lyeth upon him, neither is there any other way for him to eſcape the ſame. What I have ſaid herein, we ſhall find agreeable to many Scriptures, *Mat.* 4. 17. *Mark*, 1. 14. 15. *Mark.* 6. 12. compared with Luke 9. 6. *John* 3. 14. 15. 16. *Acts* 2. 38. and 3. 18. 19. and 10. 42. 43. and 13. 38. 39. and 17. 30. 31. and 24. 24. 25. and 26. 15. to 21. and 28. 23.

Now when the Preachers of the Goſpel have done this, when they have preached to the World Chriſt crucified and riſen from the dead, and have called upon men to turne to Ieſus Chriſt and believe in him for remiſsion of ſins, and have declared to them

them, that there is no other Name whereby we must be saved, or whereby we can escape the wrath of God, but onely the Name of that Iesus which was crucified, and is risen againe from the dead: I say when they have done this, they must leave the issue to the Lord, who onely makes this Ministery powerfull to whom he pleaseth, giving them repentance, that is, turning them from their iniquities unto Iesus Christ, inabling them to believe in him unto remission of sins and everlasting life. And surely God hath appointed the Ministery, especially for this end, that by means thereof he might worke faith in all those whom he hath ordained vnto eternal life. *Luke* 10. 6. 7. *Acts* 3. 26. and 5. 30. 31. and 10. 44. and 11. 18. and 13, 47. 48. and 16. 14. and 28. 24. 28.

And thus, as the Lord hath helped me, I have briefly declared, from the Scriptures, what it is for the Messengers of Christ to preach the Gospel to the World. But that Christ hath suffered for the sins of all persons, that

he hath redeemed all persons, that he hath taken away the sins of all persons, that he hath redeemed all persons, that he hath wrought reconciliation for all persons, (as they say:) I find no where in the Gospel, neither is it a agreeable to the Scriptures: And therefore to preach this, is not to preach the Gospel of Christ, but something which men have added to the Gospel of Iesus Christ.

And thus I have declared the chiefe mistakes and absurdities which I find expressed by them in their severall bookes, advising themselves to consider what snares they are entangled in, and exhorting others to be ware least they be ensnared with these or the like things.

The conclusion.

And now, in the conclusion of this Treatise, I shall briefly propound some few reasons further to prove, that this opinion, of Christs suffering for all persons, or redeeming all persons, is not the doctrine of Jesus Christ.

First, For whomsoever Christ died

died, for them also he rose againe, and for them he sits at the right hand of God, and maketh intercession for them. This foure-fold golden chaine is so sure and strong that it can in no wise be broken or divided. It may, and is, and must be destingvished: but it neither may, nor must be broken. This fore-fold glorious worke of the Son of God, Paul linketh together in one golden chaine, Rom. 8. 34. *Who is he that condemneth? It is Christ that died, yea, rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us.* And upon this ground he triumpheth in behalfe of himselfe and others who have a part in the same love of Christ, saying, *Who shall seperate us from the love of Christ.* And Esaiah saith, *He powred out his soul unto death, and he was numbred with transgressors, and he beare the sin of many, and made intercession for the transgressors.* Esa 53.12 where the prophet linketh these together, *He beare the sin of many, and made intercession for*

the transgressors. Those whose sins he bare, for them also he made intercession. And the Apostle Iohn teacheth us, that those for whom Christ is the *propitiation*, he is for them also an *Advocate with the Father.* 1 Iohn 2. 1. 2. saith he, *My little children, if any of us do sin* (though let us take heede of sinning) *We have an Advocate with the Father, Iesus Christ the righteous*: how doth he prove that? saith he, *He is the propitiation for our sins*: that is, He who is the propitiation, or reconciliation for our sins, he is without doubt our Advocate also with the Father. And indeed propitiation and advocation are inseperable benefits: he that hath an interest in the one, hath an interest in the other also. Propitiation is the ground of advocation, and advocation is a fruit necessarily and inseperably flowing from propitiation. Neither is advocation without propitiation, neither doth propitiation go alone, to any persons, without the power and benefit of advocation. And there-

therefore those who go about to divide advocation from propitiation, they pervert the Scriptures, and divide Christ. And againe Paul witnesseth, that those who have a part in the death of Christ, they have a part in his resurrection also, Rom. 4.25. *He was delivered for our offences, and was raised againe for our justification.*

From all this that hath been said, it is manifest, that whosoever have a part in *the death of Christ*, they have a part *in his resurrection, in his sitting at the right hand of God*, and *in his intercession also*. And is this any lesse then salvation? Those who have a part in these things, are they not saved? Hence I conclude, that seeing all persons have not a part in the benefit of his resurrection, advocation, or intercession at the right hand of God, neither have they a part in the benefit of his death, or sufferings: for these benefits are inseparably linked together: they that have a part in the one, have a part in the other also.

Secondly, Those whom Jesus Christ redeemeth, he redeemeth them as he is a Priest, a King and a Prophet. *These are inseperable benefits*, whosoever hath a part in one, hath a part in all: for though they must be distinguished, they must not be divided. And thus indeed, the Son of God is a compleate Saviour and Redeemer. The Scripture doth not teach us, that Christ is a Redeemer, or Saviour, as he is a Priest onely, (to shed blood, or to offer sacrifice) but as he is a King and Prophet also, *applying to us* the benefit of his Priesthood or bloodshed, *ruling in us, and teaching us* the things which concern our peace. It is said of Christ, *Thou art a Priest for ever after the order of Melchisedec*. And what was this Melchisedec? *He was first by interpretation, King of righteousnesse, and after that also, King of Salem, which was King of peace*. So that such a Priest Christ was, a Kingly Priest, a ruling Priest, a teaching Priest, a Priest with a Crowne upon his head, and a Scepter

ter of righteouſneſſe in his hand. And thus indeed Chriſt is a perfect and complete Saviour: Neither is he a Saviour to any in point of Salvation otherwiſe then as he is a complete and perfect Saviour to them, this thing Eſaiah teacheth, when he ſaith, *By his knowledge ſhall my righteous* ſervont juſtifie many: for he ſhall beare their iniquities. Where it is evident, that theſe to whom he is a Prieſt, *bearing their iniquities*; to them he is a Prophet alſo *inſtructing them in the knowledge of himſelfe unto juſtification*. Thus, he is a Ranſome, a Redeemer, a Saviour, and no otherwiſe. And hence it appeares, that he ſhed not his blood for all perſons, neither have all a part in him, as he is a Prieſt, ſeeing that by his Kingly and propheticall power, he doth not apply to them the benefit of his Prieſthood: for theſe are inſeperable benefits, thoſe who have a part in one, have a part in all: and they who have not a part in all, have a part in none: and thoſe who go about Eſa. 53.

about to divide these, they divide Christ.

Thirdly, Christ shed his blood for none but those upon whom he sprinkles the same, to the purging of their conscience, and the remission of their sins. Neither doth the Lamb of God any otherwise take away the sins of any, or redeeme any, but by sprinkling his blood upon them. Neither doth his blood any otherwise take away our sins, but as it is sprinkled upon our conscience by the Spirit of God, drawing our hearts to believe in him. Neither did he shed his precious blood for any (nor for any other end) but for those upon whom he sprinkles the same for remission of sins. This is most evident from those paternes of heavenly things under the Law: *For when Moses had spoken every precept according to the Law, he took the blood of Calves and of Goats, with water, and scarlet Wooll, and hyssop, and* SPRINKLED *both the booke and the people, saying, This is the blood*

of

of the Teſtament which God hath enjoyned to you. Moreover, HE SPRINKLED with blood both the Tabernacle, and all the Veſſels of the Miniſtery. And almoſt all things are by the Law purged with blood, that is, with the *ſprinkling* of blood: and without ſhedding of blood, that is, without the *ſprinkling* of the blood which is ſhed, there is no remiſſion, *Heb.*9.18, 19,20,21,22. And in the 13. verſe of the ſame chapter it is ſaid, *That the blood of Bulls, and of Goats, & the aſhes of an Heifer,* SPRINKLING *the uncleane, did ſanctifie to the purifying of the fleſh.* And whoſoever ſhall read with underſtanding, what the holy Spirit witneſſeth in the Scriptures (*Exod.*12.7.13. and 24.5, 6, 7, 8. and 29.16.20,21. *Levit.* 1. 5. 11. and 3.2.2.8.13. and 4. 6, 7, 17, 18, 25,26,30,31. and 5.9, 10. and 7. 2. and 8.15,18,19,23,24. and 9.12.18. and 14. 6. 7. and 19, 17, 18, 19.) they ſhall find that the people were legally cleanſed by the *ſprinkling* of blood, and almoſt all things under the Law were purged by the *ſprinkling*

kling of the blood shed; and without *sprinkling* or *application* of the blood shed, there was no remission or atonement. Now if it was necessary that the paterns of heavenly things should be thus purged, to wit, by the *sprinkling* or *application* of blood: then (without doubt) the things themselves (of which those was a patern) are so purged also: that is, there is no taking away of sin, no reconciliation, redemption, or atonement wrought for any, but by the *sprinkling* or *application* of the blood of Christ upon them. Hence it is, that the blood of Christ is called the blood of *sprinkling*, 1 *Pet.* 1. 2. *Heb.* 12. 24. Neither is it any other way of use to us, neither doth it any other way speake good for us before God, but as it is *sprinkled* upon our conscience by the power of the Spirit. There-
Esa. 52. 15 fore *Esaias* saith, *He shall SPRINKLE many Nations*, that is, he shall *sprinkle* his blood upon them: *For that which hath not been told them shal they see, and that which they have not heard, shall they understand.* And thus indeed

indeed Christ doth redeem or pur- *Answer*
chase us with own blood. Neither are any persons redeemed, or purchased, or reconciled with the blood of Christ, neither have they any part in his death or blood-shed, who have not their consciences *sprinkled* with the blood of Christ. Neither doth his blood any other way redeeme, purchase, reconcile, or make atonement, but as it is the blood of *sprinkling*. Wherefore it is most certaine, that all persons are not redeemed, or reconciled by the death or blood-shed of Jesus Christ, seeing he shed his blood for none, but those upon whhom hee *sprinkles* the same, to the purging of their consciences, and remission of their sins. His blood is the blood of *sprinkling*.

Fourehly, the *End* of Christs death or sufferings, was not to redeeme or save any by the *halves*, but *fully* and *for ever* to redeem and save. And surely, the Son of Man did not faile to fulfill what was the *End* of his dy- 12.
ing. The Son of God did not come into the world, and lay down his life

to

to work a *halfe* redemption, or ſalva-
tion, but to work a *perfect* redempti-
on and ſalvation. *This is a faithfu-
ſaying, and worthy of all acceptation
That Ieſus Chriſt came into the worl-
to ſave ſinners.* He doth not ſay, *Half*
to ſave them, but to *ſave* them: tha-
is, *fully* to ſave them, to *ſave* them a-
Paul was ſaved: for ſuch a *ſaving* h-
there ſpeakes of. And Chriſt thu-
witneſſeth of himſelfe, The Sonne o-
Man is come to *ſeek* and to *ſave* tha-
which was loſt; that is, to find out
and *fully to ſave* loſt ſinners; to *ſav-*
them as *Zacheus was ſaved*; for ſuch
a *ſeeking* and *ſaving* he there ſpeakes
Eſa. 53. of. And *Eſaias* witneſſeth, that the
very *End* of the travell of Chriſts
ſoule was to bring forth a ſeed. Saith
he, *When thou ſhalt make his ſoule an
offering for ſinne; he ſhall ſee his ſeed.*
And again, *He ſhall ſee of the travell of
his ſoule, and ſhall be ſatisfied.* This is a
glorious myſtery. Why did the Son
of God ſuffer ſuch *child-bearing
pangs?* Why did he undergoe ſuch a
painfull travell? Was it not to bring
forth a ſeed? Was not this the *very*
end?

end? It is therefore moſt certain, that the very *end* of the death of Chriſt, was to bring forth a ſeed, to work a full redemption, to ſave ſinners; that is, to heale them of their blindneſſe, * Eſa. 42. 6. 7. & 49. 6, 8, 9. pride, rebellion, obſtinacy; to deliver them from the power of ſinne and Satan, to make them alive, to bring them to God, to enable them to beleeve in him unto remiſſion of ſinnes, Acts 3. 26. and 5. 31. Rom. 11. 26. 27. and to carry them on in beleeving, by his power unto ſalvation. This is the redemption, and this the ſalvation which Chriſt *came* into the world to work. This was the very end of his dying. Tit. 2. 14. 1 Pet. 2. 24 and 2. 18. 1 Ioh. 3. 5. and 4. 9.

And I ſay further, That as the Son of God did come into the world, and ſuffered death for this very *end*: ſo hee did not faile to fulfill the ſame: for he was every way *prepared* to doe the work: hee wanted neither *willingneſſe*, *ability*, nor *faithfulneſſe* to doe the work moſt perfectly. Hence it is that the Scripture thus witneſſeth of him, *I have laid help upon one that is MIGHTY.* And it is ſaid of him, *He is mighty to ſave.* And Pſa. 82. 19 Eſa. 63. 1.

Zacha-

Zacharias speaking of his power calleth him, *An horn of Salvation Which God hath raisen up for us.*

Neither was his *Willingnesse* and *faithfulnesse* lesse then his *power*: For he witnesseth himselfe, *My meat is to doe the will of him that sent me, and to finish his work.* And in another place he saith, *Lo, I come, (in the volume of thy book it is written of mee) I delight to doe thy will, O my God.* And *Esaias* speaking of him, saith, *Hee did prosper in the work which hee came to doe.* And to put all out of doubt, Christ further witnesseth of himselfe, *I have finished the work which thou gavest me to doe.*

Ioh. 4. 34. Psal. 40. Esa. 53. 10 Iohn 17. 4

Now then, if this was the very end of Christs comming into the world, and of his suffering in the world, To work a *full, perfect,* and *eternall redemption*: and if hee did not faile to fulfill and finish this worke: if hee did *prosper* in it: (for so the Scripture saith, *By his own blood hee entred in once into his Holy place, having obtained eternall redemption*:) then surely, they are much mistaken, who say,

that

that JESUS CHRIST died for all persons, and that hee hath redeemed all persons: Seeing that all those whom Christ hath redeemed, he hath redeemed them with a *perfect* and *everlasting redemption*: And this was the very *end* of his death or sufferings.

Fifthly, *Reconciliation*, *Redemption*, *Atonement*, *Remission of sinnes*, *Justification*, are in the Scripture sense one and the same fruit, or benefit flowing from the death of CHRIST, through faith in him: and they are usually in the Scripture put one for another. Let the Reader diligently consider these Scriptures. *Romans* 5. 8. 9. 10. 11. *Ephes.* 1. 7. *Colossians* 1. 14. 21. 22. 2 *Corinth.* 5. 18. 19. In which last place the Apostle saith, *All things are of God, who hath reconciled us to himself by* JESUS CHRIST. And whereas hee saith in the twentieth verse, *We pray you in Christs stead, bee reconciled unto God*: he meaneth, Wee beseech you *to beleeve in Jesus*

Christ unto reconciliation, or remission of sinnes. Neither are wee to understand this, as though those to whom hee writes it, were now enemies, or unreconciled ones; (for it is against the scope and nature of the Epistle so to understand it; for it is certaine, he writes to them as beleevers in Christ, such as were reconciled to God through faith in Christ.) But he here putteth them in minde, that when they did formerly preach the Gospel to them, they came to them as the Ambassadors of Christ, with the Message of Christ, beseeching them to beleeve in Christ Jesus unto reconciliation, or remission of sinnes.

Now then, if reconciliation, redemption, atonement, remission of sinnes, not imputing of sinnes, justification, bee in the Scripture sense one and the same fruit flowing from the death of Christ, through faith in him: and that it is usuall in the Scripture to put one for another, as the understanding Reader may well per-

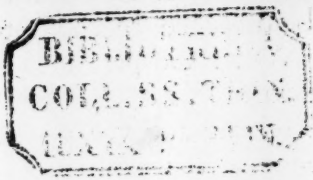
perceive: Then surely, redemption, atonement, reconciliation by Christ, is another thing then many took it for. And it is most sure, that Christ died for those onely who doe receive redemption, reconciliation, atonement, remission of sins, justification by Jesus Christ.

Thus through the grace and help of GOD, I have finished what I intended in handling these things, as also in declaring some Reasons from the Scriptures to prove that JESUS CHRIST did not shed his blood, make an atonement, or worke redemption *for all persons*. And yet it is most certaine (as I have before declared) that there is a glorious Gospel, according to the command of Christ to his Messengers, to be preached by them to all nations; Which Gospell he is about to cleare from all those mists of darkenesse which doe yet be-dimme the splendor of it: And then shall the glory of it shine forth so clearly in the mouth of his Messengers,

that many who ſit in darkneſſe, ſhall, through the power of God in their Miniſtery, be brought to the knowledge and faith of the *Lord Jeſus*.

Who ſo is wiſe, and ſhall obſerve theſe things: even they ſhall underſtand the loving kindneſſe of the Lord.

FINIS.



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